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Divinizing Life :
The Path of Atri Riṣhi

Fifth Maṇḍala of Rig Veda All 727 Mantrās

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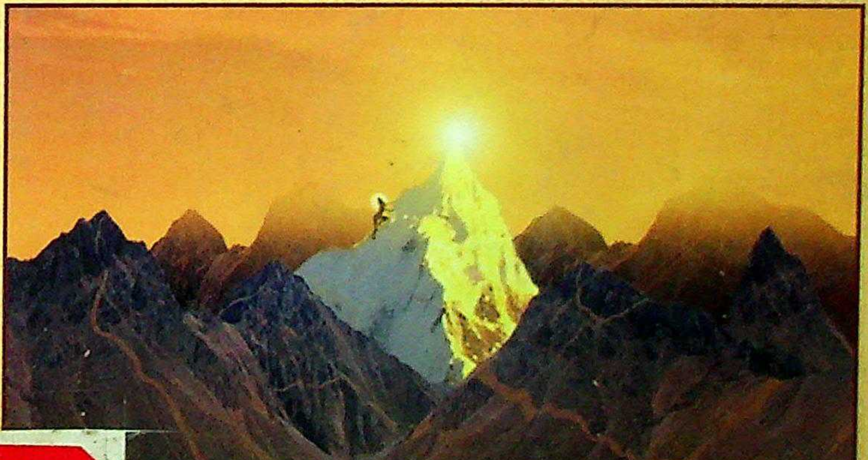

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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान नहीं
न लगायें।

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पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या............ आगत संख्या 137564

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

Stock Verification-2024

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All 727 Mantrās

(Text in Devanāgari with Roman Transliteration and Translation)

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

- **Rig Veda Overview**
- **Sūktās 1-87 from Maṇḍala Five**
- **Shrī-Sūkta**
- **Key Samskṛt Words with Meaning**
- **Index**

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R. L. Kashyap

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Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore-560 011

Divinizing Life : The Path of Atri Riṣhi
Fifth Maṇḍala of Rig Veda - All 727 Mantrās
(Text in Devanāgari with Roman Transliteration and Translation)

Author : **R. L. Kashyap**

Published by
Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
63, 13th Main, 4th Block East, Jayanagar
Bangalore - 560 011, INDIA
Telephone: 080-57688292 Mobile: 080-31833221
E-mail: infor@vedah.com saksivc@zeeaccess.com
Web: www.vedah.org

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Pages : xxi + 350

First Edition : September 2004

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Price: Rs. 275.00
US $ 30

ISBN 81-7994-028-4

Printed at: Sreeranga Printing & Publishing House, Bangalore - 560 019. Tel: 080-26524757

Cover Page Design: T. V. Shankar
Cover Concept : **Ref: Rig Veda 1.10.2**

Details: When one starts the spiritual journey, one has only vague intimations of the final goal. The devotee gets spiritual experiences one by one. He does not see far. Each step indicates that he is far from the state of perfection and much remains to be done. Then the God Indra awakens in him the nature of his final objective and personally manifests to lead the devotee to the final destination.
(Text on page iv)

Dedicated to

The Mother

&

Sri Aurobindo

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नमः ऋषिभ्यः

व॒सां राजा॑नं वस॒तिं जना॑ना॒म्
अरा॑तयो॒ नि द॑धु॒र्मर्त्ये॑षु ।
ब्र॒ह्माण्यत्रे॒रव॒ तं सृ॑जन्तु ॥ RV (5.2.6)

vasām rājānam vasatim janānām
arātayo ni dadhuḥ martyeṣhu
brahmāṇi atreḥ ava tam sṛjantu

Let the wisdom-words of Atri release the king
in whom all creatures dwell,
who is hidden within mortals by hostile powers.

* * *

यत्सानो॒ः सानु॒मारु॑ह॒द् भूर्यस्प॑ष्ट॒ कर्त्व॑म् ।
तदिन्द्रो॒ अर्थं॑ चेतति यू॒थेन॑ वृ॒ष्णिरे॑जति ॥ RV (1.10.2)

yat sānoḥ sānum āruhad bhūri aspaṣhṭa kartvam
tat indro artham chetati yūthena vṛṣhṇiḥ ejati

When the worshipper climbs from peak to peak,
He realises the progress that is yet to be achieved.
Then Indra awakens in him the purpose of the journey
And manifests with his troop to aid (the devotee in the journey).

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Overview of this Book

Divinizing Life or Achieving All-Sided Perfection

The ideal of all-sided perfection and its achievement by a person has been mentioned in several so-called 'New Age' books. Achieving perfection in a particular activity, which is mostly under one's control, is straight forward. If someone is serious about learning music, then they may approach the best music teacher in the neighbourhood for learning. Even in such a case, the interest, in pursuing the particular activity such as music, goes down with time for many people. Further, harmonizing many different activities is a major issue for many people. The idea of achieving perfection in an activity involving several people is also often formidable. We have heard slogans like, 'quality time', 'budgeting time' etc. in response to such problems. Many of us accept that the solution is often about assigning priorities, which is basically a form of compromise. The idea of achieving harmony and beauty in one's own activities, and those involving others is rarely mentioned in this scenario.

A closely related idea is, 'to spiritualise our everyday life,' i.e. recognizing the existence of the Supreme Spirit which pervades and energises every aspect of existence and invoking this Supreme Spirit in every activity.

In the Indian tradition, the meaning of the word 'spiritual' is quite different from religion as commonly understood. Spirituality is free of any dogma or creed. Spiritual experience is an experience of the spirit or spiritual consciousness or the consciousness which pervades the entire cosmos including all human activities. For instance, from the point of view of our ordinary consciousness, each human being is different from every other being, human or non-human. But from the point of view of spiritual consciousness, each one of us is a point in the ocean of consciousness; the thoughts, the desires, the emotions, etc., of each being appear to be waves in the ocean of the spirit, each wave waxing and waning through each point of the cosmos, each point corresponding to each being. The movement of a particular wave of desire through a particular point gives the impression that the associated person has that particular wave of desire which she/he thinks originated in her/him. Further, the power of a person depends on the cosmic forces of which she/he has conscious or unconscious control. Consequently, there is no hard barrier between individual human beings and the cosmic powers called as devās, including the Supreme One.

Once we understand the unity of the universe, we can more easily answer the question, 'How to imbibe beauty and harmony in every aspect of our life, i.e., harmony and beauty in the thoughts and feelings, harmony and beauty in every outward action and movement, harmony and beauty in the surroundings?' Some proponents of different religions believe that, 'the faith itself will show the way'.

In both the approaches, we recognize that everyone works throughout every waking moment in some way or the other. The work may be cooking, reading, music, athletics and others. However, do we understand what work is? Some people claim that they do work for getting enjoyment. What is the source of enjoyment? Some others complain that the work that they have undertaken, does not give joy. They seek their enjoyment by some other means utilising the monetary resources obtained through their work.

It appears that the Rig Veda Samhitā has answers to all the above questions relating to:

1) Life as a unique journey
2) The nature of work
3) The forces behind any activity
4) Relationship between work and enjoyment
5) Work and progress

What is our Journey?

Vedic seers envisioned our existence as a vast mountain with numerous peaks and plateaus. Each stage of human perfection is considered a peak. Thus the spiritual journey means going from one peak to another. This process is stated in the two mantrās of Rig Veda quoted below.

"The Priests of the word (brāhmaṇa) climb you like a ladder, O hundred powered," (1.10.1).*

"When one ascends from peak to peak, he realises the progress that is yet to be achieved," [first half, (1.10.2)].

Only when an aspirant reaches one peak of perfection, in the physical level or any other level, he or she gets a glimpse of the work that is yet to be done.

"Then the (Divine-Mind) Indra awakens in the seeker the purpose of the journey; he (Indra) manifests with his associates to aid (the devotee)," [second half of (1.10.2)].

Thus Indra, the Cosmic Force symbolising the Perfect Mind or Divine Mind, awakens in the devotee the purpose of his journey, and indicates the choice among the alternatives or the path that was never considered; he also gives the necessary help along with the associated cosmic powers.

But once the foundation has been secured, further development takes place by a progressive self-unfolding, and the soul becomes sure of its way. As phrased by the vedic seer in (5.19.1) (in this book), "State is born upon state; covering after covering becomes conscious of knowledge; in the lap of the Mother, the soul sees."

In other words, as our journey progresses, the states of inconscience and darkness unroll themselves displaying the powers underneath; the areas of awareness grow and spread displacing those held by ignorance.

Rig Veda never mentions any distinction between the so-called worldly work and spiritual work. Every work consists of combining several entities or substances, each with a different form into a new substance or entity with a new form.

---

* The triplet (1.10.2) refers to the mantra 2, sūkta 10, Maṇḍala 1 of the Rig Veda Samhita.

The characteristics or the benefits of the final outcome or product, is due to the involvement of several cosmic powers; the contribution of the human effort is miniscule, but crucial. For example, take the example of cooking. Cooking is the conversion of several raw foods into new forms, which are both tasty and strengthening, using a source of heat energy and other accessories. Their taste and their digestibility are not created by the cook. It is already inherent in the raw foods. His/her contribution is in mixing the ingredients in an appropriate quantity and manner. Obviously the work has to be done with consciousness, otherwise, the result will be shoddy. The example of the growth of plants, yielding fruits and flowers, etc., is similar. Still, the human being takes complete credit for the final product. Such persons are enmeshed in their ego and they stagnate. People who realise this lesson are progressing to higher levels.

"When men toil as a service to the divine, they ascend to wide levels," (*bhūma prṣhṭa,* 5.7.5).

Thus, action done with awareness becomes a lever for wider upliftment to the higher levels of the unbound spirit. Work itself becomes a force for liberation.

Agni is portrayed "as an axe which enters deeper and deeper like an eater. He is the achiever in man and wins the enjoyment of bliss for the seeker." (5.7.8)

There are many references in the Rig Veda highlighting journey and work, in addition to the two verses quoted above. They describe our collaborative activities (yajña) as galloping, (5.6.2) leading to a perfect world (5.6.8).

The mantra (5.21.1) states, "O Agni, we set you within us as a human". The God Agni descending into man assumes the veil of humanity. Agni, born in man, manifests his powers and utilises the forms of thought and life to assist the development of the mortal into immortality.

How does one begin the Journey?

Agni is the beginning and the end. Agni is the Divine Will. He is the will in the mind and he gives the necessary aspiration for the upward journey. He is also the will in the Prāṇa, the dynamic life-energy. He devours, enjoys, and purifies the nervous being. The proverbial psychological foes such as greed, delusion, jealousy etc. are transformed into the corresponding divine powers of sharing, clarity and taking joy in other's achievements respectively. He transforms our reactions like anger in an encounter into helping aids.

"Agni, the cosmic power who leads us on the journey creates the light of intuition in us," (*ketum kṛnoti,* (5.7.4), *prathama ketum,* (5.11.2)).

"Agni tears down the desert of our dwelling (5.7.7), (i.e., breaks down all the wrong ideas about the world as a unhappy place or place without aim) and builds a happy home for man," (*astatātim,* (5.7.6)).

He shows us the path to the plenitude

(*vājasya pantham*, (5.10.2) or the path of right, *ṛtasya pantham*).

He makes us climb to greatness (*asuryam aruhat*, 5.10.2). Agni helps in the journey to the desirable goal (*vāryam yāti*, 5.6.3), leads to the perfect world, (5.6.8). The aspirant is described as the achiever of work (*dasma*) in many verses.

The force of Agni drives the aspirants in their impulse without a break (5.6.6). Agni awakens the glory in us (*sukīrti bodhati tmana*) (5.10.4).

Agni helps us by putting on the veil of humanity (5.21.2).

The progress is possible only because of the absence of duality in the human seeker (*na dvayena*, 5.12.2) as the human seeker identifies himself with the cosmic powers.

Any task undertaken by human beings is really an act of collaboration between them and the Gods; it is called as a sacrifice or yajña which marches forward (*yajña ānushak adya*, 5.26.8).

Indra is the Lord of the Divine Mind and action. In all our work, he is the guide. In the Veda, every activity is a transformation of matter or thoughts from one form to another form. For instance, cooking is the conversion of raw vegetables, grains etc., into an edible and tasty form. Even though this task appears to be very simple from the outer view, it involves a variety of cosmic forces to which we do not pay attention. Indra is the power which gives perfect form, (1.4.1; 6.47.18). He converts our obscure mentality into a tremendous intelligence.

Every action done consciously as an offering to the God-Mind Indra automatically results in the release of delight or joy, called as Soma. The work gives not only its intended result but also Soma. Rig Veda regards Indra as a cow, who can be milked, i.e., only effort results in the milk of Soma. If we offer the Soma back to the gods, then the Indra-power increases in us to render our work more and more perfect. Consequently more Soma or joy is released. This is the relation between work and enjoyment.

The main associates of Indra are the Maruts. They act on our animal consciousness made up of the impulses of nervous mentality and transform them into brilliant Rays of the Sun.

Ashwins are the Lords of Bliss and healing. Their name 'Nasatya' is derived from the root 'nas,' to move. They offer their guidance and help in the journey.

There is also the collective of all the Cosmic Powers, Gods and Goddesses, who help us in many ways.

Our work is made up of the contributions of a variety of forces. It is Mitra, the Lord of Love who co-ordinates all these powers in us by his Power of Love. Both the goddess Sarasvati and Mitra symbolise the accuracy of the intuitive mind, and the conscious hand and the discerning eye of the perfect work. The action of Mitra is possible because of the energy of the all-powerful king Varuṇa. Varuṇa never tolerates narrowness in our thinking or actions. Hence, these two deities work together and their names Mitra and Varuṇa appear together.

Upward Journey

Sri Aurobindo has given introductions to several of the 87 hymns or Sūktās in this Maṇḍala. He has disclosed the nature of the upward journey. The first 28 hymns to Agni are especially very interesting. They are followed by 12 hymns to Indra, 11 hymns to All-Gods, 10 hymns to Maruts, 11 hymns to Mitra-Varuṇa and 6 hymns to Ashwins.

The next two hymns i.e., 79 and 80 are dedicated to Uṣha, the goddess of the dawn of divine consciousness. Agni is pushing us for progress all the time. Uṣha signifies our first encounter with a spiritual/psychological teaching, signifying the dawn.

The next two Sūktās, (5.81) and (5.82), are to Surya Savitri and Bhaga Savitri. Bhaga is the enjoyer in the Veda, connected to the idea of enjoyment (*bhojanam*) and the idea of sharing of the enjoyment among all the persons and powers. The mantra (5.82.1) is famous as the Gāyatri mantra of Atri rishi to Bhaga Savitri.

We will conclude this overview with a quote from the last part of the Chapter, 'The Doctrine of the Mystics' in the 'Hymns to the Mystic Fire', by Sri Aurobindo.

"Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hooved steeds; the liberated powers of the mind are wide-winging birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests the wine of the Soma from the jealous guardians of felicity. Every shining godward Thought that arises from the secret abysses of heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure."

"So understood Rig Veda becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension."

Foreword

Dr. R.L. Kashyap, who has been an indefatigable worker in the cause of the correct interpretation of the Vedic lore, is to be warmly congratulated on his new volume which presents the entirety of the fifth book of Rig Veda in the light of Sri Aurobindo's insights. It is without doubt a valuable contribution in English to vedic studies. It helps one understand the spirit and thrust of Rig Veda in viewing life as a journey towards light without neglecting the realities of transactional existence. As this book reveals in no uncertain terms, the Veda speaks of human life as a holy observance (*vrata*), prompted by Agni and guided by Agni, whom Dr. Kashyap rightly describes as 'the achiever in man' (5.7.8), helping 'the development of the mortal to the immortal'. Agni, who figures most picturesquely in this book, is seen as the Divine Will working in man the aspirant and achiever of work (*dasma*). It "awakens the glory in us" (5.10.4), (*sukīrti bodati tmanā*).

One is reminded of the Yajurvedic vow (1.5):

अग्ने व्रतपते व्रतं चरिष्यामि
तच्छकेयं तन्मे राध्यताम् ।
इदमहं अनृतात् सत्यमुपैमि ॥

Agni is the lord of the observances which lead us from falsehood to truth, from the mortal to the immortal, from darkness to light. When we make a resolve to undertake this journey, Agni will help us accomplish it. It is this idea that is dominant in this book of Rig Veda. Dr. Kashyap has chosen to focus attention on this Maṇḍala not without a good reason. The special feature of this Maṇḍala, in his own words, "is that it serves as an excellent introduction to the whole topic of Divinizing Life". He rightly points out in the 'Overview of This Book', that divinizing life means achieving all-sided perfection, by spiritualizing our everyday life. He also explains that spiritualizing is different from following a religious dogma or creed. "Spiritual experience is the experience of the spirit or spiritual consciousness or the consciousness which pervades the entire cosmos including all human activities". It is an important thought, crucial to the problems of human aspirations and achievements.

This thought is reflected in one way or another in all the eighty-seven hymns of this book. And it forms the prevailing detail in all the hundred and thirty one mantrās ascribed to the sage-seer Atri, son of Bhūma, after whom the entire Maṇḍala is known, although there are forty-nine other sage-seers in the Maṇḍala. Kātyāyana's *Anukramaṇi* makes a reverential reference to Atri at the very beginning of its treatment of the fifth Maṇḍala and adds:

नमोऽत्रिभ्यो भौमोऽत्रिः पञ्चमे मण्डलेऽनुक्तगोत्रमात्रेयं विद्यात् ॥

Ṣhadguru-shishya, the glossator (*kṛtsna-vyākhyā*), points out that the plural number in which the word Atri occurs here, may be owing to the great reverence in which he was held or it may include all the descendents of this sage (अत्रि शब्दात् पूजायां बहुवचनम् । अथवा बहुवचनेन अत्रिवंश्या गृह्यन्ते ।). Bṛhaddevatā (5.24.12) uses the expression 'atrayaḥ' in the plural number.

स्वर्भानुदृष्टं सूर्यस्य अपहत्य तमोऽत्रयः ।

"The Atris, dispelling the solar eclipse caused by Svarbhānu, and removing the darkness, praised Agni". The same text in the same context gives the names of Tryaivṛshṇa (Tryaruṇa), Trasadasyu, Ashvamedha and Ṛṇamchaya (5.24.13) as sharing the eulogies to Atri (*ibid*, 13). They are described as ḍescendents of Atri (*ātreya*); so are Vṛsha-jāna, Shyāvāshva (ṛshi for more than sixteen hymns in this book) and Archanānas (father of Shyāvāshva and grandson of Atri, *ibid,* 5.24.52). Bṛhaddevatā (5.97 ff) tells us that Atri equal in splendour to sun and fire, was born to Prajāpati and Vāk (or Bhārati, the goddess of speech).

ऋषिरत्रिस्ततो जज्ञे सूर्यानलसमद्युतिः ।।

Looking at the list of sage-seers other than Atri in this Maṇḍala, not all of them appear to belong to his family (*vamsha*): some of them were kings, and some belonged to other families (like Bandhu, and Ṣhruta-bandhu who were Gaupāyanas, Subhandu-laupāyana, Vṛṣha-jāna, Avatsāra-kāṣhyapa, Samvaraṇa-prājāpatya, Prabhūvasu-āngirasa and Gauravīti-shāktya). However Sāyaṇa relies on *paribhāṣhā* and regards all the sage-seers here, whose lineage is uncertain, as belonging to Atri's lineage (पञ्चममण्डलेऽनुक्तगोत्रमात्रेयं विद्यादिति परिभाषितत्वात् ।).

But we read in *Aitareya-Āraṇyaka* (2,2,1) that the names Atri (in singular) and Atrayaḥ (in plural) are in fact symbolic: the words mean that they protect all of us from all kinds of sins and obstacles.

स इदं सर्वं पाप्मनोऽत्रायत यदिदं किञ्च...तस्मादत्रयः ।

Atri is the purifying spirit, it cleanses all things from blemishes. It is in this context that Atri is likened to Sun and fire (Bṛhaddevatā, 101). Shatapatha-brāhmaṇa (1,4,5,13) relates a legend. There was once a quarrel between speech (*vāk*) and mind, about their relative powers. The two of them approached Prajāpati for his judgement. He decided in favour of mind; and naturally speech was annoyed. To placate her, Prajāpati united with her, and begot Atri:

तद्धैतद्देवाः । रेतश्चर्मन्वा यस्मिन्वा बभ्रुस्तद्धस्म
पृच्छन्त्यत्रेव त्यादिति ततोऽत्रिः संबभूव तस्मादप्यात्रेय्या
योषितैनस्वैतस्यै हि योषायै वाचो देवताया एते संभूताः ।।

The import of the legend is that Atri is the offspring of light and speech. Another story given in the same text (4,3,4,21) brings home the import. Once the sacrificial priests were engaged in reciting *prātaranuvāka* in front of the fire altar. Atri was the *hotṛ*, the invoking priest. Suddenly, the forces of darkness enveloped the entire assembly. The priests sought the help of Atri to drive away darkness. Atri at once eliminated the enveloping darkness. The assembled people praised Atri "Indeed, he is himself light!" and gave him gifts of gold, for gold is light.

अत्रिर्वा ऋषिणां होतास ।
अथैतत्सदोऽसुरतमसमभिपुप्लुवे ।
त ऋषयोऽत्रिमब्रुवन् 'एहि प्रत्यङिदं तमोऽपजहे' ति ।
स एतत्तमोऽपाहन् ।
'अयं वै ज्योतिर्य इदं तमोऽपावधीदि' ति ।
तस्मा एतज्ज्योतिर्हिरण्यं दक्षिणामनयत् ।
ज्योतिर्हि हिरण्यम् ।।

Atri here signifies light that dispels darkness. Bṛhaddevatā (5,65) also speaks of the bright luminosity of Atri:

अत्रि महर्षिं दीप्ततेजसम् ।।

and likens (5,101) his splendour to Sun and Fire together:

ऋषिरत्रिस्ततो जज्ञे सूर्यानलसमद्युतिः ॥

In this Maṇḍala itself, there is an account of how Atri relieved the Sun from the attacks of the demon of darkness, Svarbhānu (5.40.6)

स्वर्भानोरध यदिन्द्र माया
अवो दिवो वर्तमाना अवाहन् ।
गूळ्हं सूर्यं तमसापव्रतेन
तुरीयेण ब्रह्मणाविन्ददत्रिः ॥

Here, a brief mention of what Svarbhānu signifies in the context may not be out of place. It is in this Maṇḍala that the name Svarbhānu appears as the spirit of darkness, especially in the fortieth hymn (mantrās 5,6,8 and 9). He is described as an '*asura*' (which word in the Veda means demon and darkness as well as god and light), who by his power of magic (*māya*), the magic of hiding, of spreading darkness, enveloping things with mist, attacked (viz. concealed) the Sun. But why is he called Svarbhānu, 'the sun of the celestial spheres'? Etymologically the word means 'that which shines in the sky':

स्वराकाशे भातीति । स्वर् + भा + 'दाभाभ्यां नुः' (उणादिकोशे 3,32) इति नुः ॥

The sky itself is of the nature of light; it shines (the word '*svaḥ*' only means that; also *ākāsha, ā samantāt kāshati iti*). What could possibly be shining in it? And Sūrya also is located in the sky (*svar ādityaḥ*), or rather the sky itself is the Sūrya, even as Agni is earth and Vāyu the midregion.

It must be noted that the location of Svarbhānu is given as, "below the celestial regions" (5,40,6 '*avo divo*'), which Sāyaṇa correctly interprets as "below the Sun and completely covering the Sun":

दिवो द्योतमानादादित्यात् अवोऽवस्ताद् वर्तमानाः ॥

This asura (or āsura, son of asura) only hides the Sun from the sight of the human beings, even as Rāhu during solar eclipse does. In fact, *Amarakosha* identifies Svarbhānu with Rāhu, not without justification. The expression '*rāhu*' means that which hides and reveals, grasps and releases ('*rahati gṛhītvā tyajati* ' from *raha tyāge*). Svar-bhānu is not real 'bhānu'; his 'shining' is expressly described as '*māyā*' (unreal projection) in the same verse -

स्वर्भानोरध यदिन्द्र माया
अवो दिवो वर्तमाना अवाहन् ॥

Indra it was that destroyed the magic of Svarbhānu, which in the guise of light spread darkness allround; and Atri attained to the Sun who was thus released from the clutches of Svarbhānu (5.40.6). With reference to Indra, Svarbhānu may indeed be Vṛtra (as Sri Aurobindo suggests), who also 'envelops' ('*vartamānā* ' in this verse). It is surrogate Sūrya, with designs to deceive and hold sway. The Veda calls Vṛtra or Svarbhānu an '*asura*' and Indra or Sūrya as '*asurās*'. Both are luminous, but the former takes away life (*asu-ra*), while the latter gives life; the former is the spirit of darkness, (hence Amara-kosha: तमस्तु राहुः स्वर्भानुः ।) while the latter is the spirit of light, (5.40.9):

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।

The main conflict is between Sūrya and Svarbhānu. But how did Atri (or Atris) come into the picture? We are told:

अत्रयस्तं अन्वविन्दन्

न ह्यन्ये अशक्नुवन् ।। (5.40.9)

The Atris attained to the Sun, after he was freed from the clutches of Svarbhānu by Indra. Atri placed the light of Sūrya (literally the eye of Sūrya), in the celestial realms, which means that the sun was made available for the creatures on earth (सूर्यस्य चक्षुः दिवि आधात् । 5.40.8). This signifies the appearance of dawn after the night, and Agni is regarded as responsible for this (cf. RV 1.117.3). Agni is identified with Atri in verses like RV 2.8.5:

अत्रिणुस्वाराज्यमग्नि मुक्थानि वावृधुः ।

विश्वा अधि श्रियो दधे ।।

And *Bṛhadāraṇyaka-Upanishad* (2.2.4) makes it explicit by pointing out that both Agni and Atri are all-devourers:

अत्तिर्ह वै नामैतद्यदत्रिरिति । सर्वस्यात्ता भवति ।

(In RV 10.16.6 Agni is described as '*viṣhvāda*', all-devourer). They both consume the sacrificial offerings. Sāyaṇa too mentions that Yāska himself identified Atri with Agni.

यास्कपक्षे तु अत्रये हविषामत्रेऽग्नये ।

And it is not unnatural, for the etymological significance of the word '*atri*' justifies this equation. Atri is derived from the root '*ad*' (*bhakshaṇe*) which means "to eat", "to consume", "to devour"; अत्रि is

अत्ता अद् + कर्तरि तृन् । दस्य तः ।

It is also to be noted that in 5.40.5 (the hymn we are considering) the devatā for the first four mantrās is Indra, for the fifth one Sūrya, and for 6-9 it is Atri himself (who is also the ṛshi for the whole hymn). Here Atri stands for Agni, for it is Agni who sets up Sūrya in the heaven after dawn:

अत्रि सूर्यस्य दिवि चक्षुराधात् ।। (RV 5.40.8)

Further, Agni as the dispeller of darkness which hides the Sun incorporates in himself the functions of Soma and Rudra and burns (viz., consumes the darkness). Shatapatha-brāhmaṇa (5,3,2,2) says:

स्वर्भानुर्ह वा असुरः । सूर्यं तमसा विव्याध । स तमसा

विद्धो न व्यरोचत । तस्य सोमारुद्रवेवैतत् तमोऽपहताऽँ

स एषोऽपहतपाप्मा तपति ।।

And Bṛhaddevatā (5.12) clearly notes that Agni is eulogized after the Sun is released from the clutches of Svarbhānu by the Atris:

स्वर्भानुदृष्टं सूर्यस्यापहत्य तमोऽत्रयः ।

सप्तविंशतिभिः सूक्तैरबोधीत्यग्निमस्तुवन् ।।

Bṛhadāraṇyaka-Upanishad (2,2,4) identified Atri with speech (*vāk*), and others with the rather strange explanation that the food is consumed by speech:

वाग्वा अत्रिः । वाचा ह्यन्नमद्यते ।

and also speaks of Agni being founded in speech (3.9.24)

सोऽग्निः कस्मिन् प्रतिष्ठित इति । वाचीति ।।

It may be recalled that Vāk is the mother of Atri. Of interest is the vedic association of Agni, Atri and Vāk as three forms of the same principle. This becomes clear in the fortieth hymn of this book of Rig Veda.

Another remarkable detail in this book is the version of the well-known Gāyatri of Vishvāmitra, the Sāvitri mantra (5.82.1), ascribed to Shyāvāshva-Ātreya (grandson of

Atri), the deity Savitṛ (an aspect of Sūrya) and the poetic form anushṭup.

तत्सवितुर्वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥

As usual, Savitṛ goes with deva (the luminous one). "We aspire to attain (*vṛnīmahe vayam*) the most excellent (*shreshtham*) food (*bhojana*, whatever is enjoyed, consumed); and we contemplate upon the best bestower of all subsistence and nourishment (*sarva-dhātamam*), who is most adorable (*bhagam*) and invincible (*turam*)".

Sāyaṇa (5.81.4) explains that Savitṛ is the form of the Sun prior to his appearance on the horizon (*udayāt pūrvam*), and Sūrya is the form from dawn to dusk. Yāska (12,12) describes Savitṛ as appearing only after the darkness of the night is dispelled. Shatapatha-brāhmaṇa (12,3,5,1) identifies Savitṛ with Prajāpati (यो ह्येव सविता स प्रजापति वदन्तः ।) even as RV (4.53.2) and Taittirīya-brāhmaṇa (1,6,4,1) do. (प्रजापतिः सविता भूत्वा प्रजा असृजत ।)

We have seen earlier that Atri is regarded as the offspring of Prajāpati; Atri becomes thus the son of Savitṛ. It is Agni (or Atri) that establishes the solar light (*sūryasya chakṣhuḥ*) in the heavens above. Sāyaṇa also remarks that dawn heralds the rise of Savitṛ, who himself is the first form of the sun to appear (सवितुरुदयात्पूर्वं ह्युषा उदेति ।). Ushās, Savitṛ and Sūrya are the variant forms of the solar spirit, that appear in succession after the hold of Svarbhānu (or darkness) is released by Agni (or Atri).

This mantra is followed by another in the same hymn, which is equally a memorable prayer (5.82.5):

विश्वानि देव सवितर्दुरितानि परा सुव ।
यद्भद्रं तन्न आ सुव ॥

The poetic form here is Gāyatri, the sage-seer and the deity remaining the same. It is a prayer addressed to Savitṛ to drive away all sins from us, and incline all that is good towards us. Savitṛ is one who awakens us (2.38.1) from slumber of darkness, who makes us active (1.157.1), gives us life and energy (5.81.5) and endows us with the deathless spirit (1.110.3). He is the opposite of Svarbhānu, who is deceiver (*drugdha*, 5.40.7), devourer (*irasyā,* 5.40.7), projector of frightening darkness (*bhiyasā*). The crafty designs of Svarbhānu (*māyāḥ*) are dispelled by Atri, viz., by Savitṛ (*apa māyā aghukṣhat,* 5.40.8).

Yāska interestingly takes the word 'Atri' to signify the absence of three (3.17, अत्रिः न त्रयः ।). Sāyaṇa takes the 'three' here in the sense of three varieties of misery (न विद्यन्ते त्रीणि यस्य सः दुःखानि ।): *ādhyātmika, ādhibhautika* and *adhidaivika* (the familiar *tāpa-traya*). There is however little justification for this sense in the context. Yāska's derivation of the word signifies 'not-three', and not 'one who has not three'. Three is a word of special significance in Rig Veda, as for instance, in 4.53.5:

त्रिरन्तरिक्षं सविता महित्वना त्री रजांसि
परिभूस्त्रीणि रोचना ।
तिस्रो दिवः पृथिवीस्तिस्र इन्वति
त्रिभिर्व्रतैरभि नो रक्षति त्मना ॥

The seer of this mantra is Vāmadeva. He eulogized Savitṛ as one who pervades with his greatness (*mahitvanā invati*) the three-fold mid-region, worlds, lights and firmaments; on his own (*tmanā*) he protects all of us (*no rakshati*) with his three-fold observances (*tribhir vrataiḥ*). But Savitṛ, who is the producer (*prasavitā*), abode (*niveshanaḥ*) and lord (*vashi*) of all these phenomena is distinct from the triads. He is 'atri' in this sense; 'not triads'.

Atri's celebrity has outlived the vedic corpus. He is regarded as one of the seven great sages of the country. *Bhāgavata* describes him as the offspring of the creator's eyes (ब्रह्मण चक्षुषो जातः ।). His wife Anasūya was the daughter of the sage Kardama, and his children were Datta (Datta-ātreya), Durvāsa and Chandra. He was the progenitor of a long lineage (atri-gotra), which has survived to our day.

The volume, rightly named *Divinizing Life: The Path of Atri Riṣhi,* is a fitting tribute to this great-seer who harmonized in himself humanity and divinity. He was a human being who became a god by his extraordinary askesis. As *Bṛhaddevatā* describes, he was a great sage who shone brilliantly (महर्षि दीप्ततेजसम् । 5.65) and was like unto sun and fire (सूर्यानलसमद्युतिम् । 5,101). He was an exemplar, a role-model for spiritual aspirants. The entire Maṇḍala recounts the dimensions of the upward journey that the aspirant seeks to undertake. By providing this Maṇḍala in English, Dr. R.L. Kashyap has indeed done a great service to world of indological studies. The Veda at his hands acquires a new lustre. I can only say: ऋणिनः वयम् ।। (We are indebted to you).

– Prof. S. K. Ramachandra Rao

[Professor **S.K. Ramachandra Rao** has been awarded several honours such as *Vāchaspati* (Rashtrīya Samskṛta Vidyapīṭha, Tirupati, in 2004); *Veda Ratna* (Bharatiya Vidya Bhavan, in 2004); *Veda Kamala* (SAKSIVC, 2002); *Vidyālankār, Shāstra-chuḍāmaṇi, Vedānta-nidhi.* He is an eminent traditional scholar having studied Veda with Chandrasekhara Ghanapāṭhi; Upaniṣhads, Gīta and Brahmasūtra with Pālaghāṭ Nārāyaṇa Shāstri in Mysore. The teaching was strictly oral; the teacher did not refer to a book and the student was not allowed to write anything during the process. He is also well-versed in modern learning having been the Professor of psychology at National Institute of Mental Health and Neurosciences, the Head of the Department of Indian Culture in the Callison College Study Centre of the University of Pacific (USA) and Senior Associate of NIAS, Indian Institute of Science, Bangalore. He has translated a commentary in Pāli on a Buddhist classic. He has authored over fifty monographs including *Art and Architecture in Indian temples* (three volumes), *Āgama Kosha* (twelve volumes), *Pratimākosha* (six volumes). His latest project is the 30 volume *Rig Veda Darshana* which intends to bring into focus the traditional approach to Rig Veda based on the early authorities like Yāska, Bṛhaddevata and some relatively unknown commentaries, like those of Madhwāchārya and Rāghavendra Tīrtha. He is also a musicologist, a sculptor and painter and has held several one-man shows.]

Preface

This book contains the translations of all the 727 mantrās of the fifth Maṇḍala of Rig Veda along with brief explanations. As in our earlier SAKSI publications, the focus is on spiritual/psychological meaning of the mantrās in the framework of Sri Aurobindo's thought. The primary aim of our translation is to make the meaning of the mantrās accessible to all lovers of Veda from all walks of life who are not necessarily experts in English literature.

For each mantra, first the text in Devanāgari is given. Next is the text in Roman transliteration in four or more parts. Below it is the translation, part by part. Below each translation, we give the meanings of some Samskṛt words. Since there are only 3 or 4 Samskṛt words in each *pāda*, one can easily figure out the meanings of the other Samskṛt words. A list of meanings of about 1200 words and some details regarding the meanings is in the appendix.

In the available books on Rig Veda, the translation of a mantra or verse is given as a single sentence with 40 to 50 words; sometimes the sentence may be divided into two parts with a semicolon. Most of the modern English prose readers are used to sentences with a word-count of 15 to 20. Long sentences are clearly a great barrier for the beginners in the Veda, since most of the readers have no idea about the depth of the vedic thought.

In this book, we have taken a major step in increasing the ease of readability, without ignoring the vedic tradition. Every mantra of the Rig Veda is in one of several metres (*chhandas*), the most popular being the Trishṭup. Nearly forty percent of all Rig Veda mantrās are in this metre. This metre has 44 syllables (*akṣharās*) and the associated verse (mantra) is divided into 4 parts, each having 11 *akṣharās.* A mantra is a divine revealation received by a riṣhi who expressed it in a metrical form with four parts (*pāda* or feet) almost independent of one another as for as meaning is concerned. In the ancient days, it was not uncommon for a person to chant the mantra, *pāda* by *pāda* and recapitulate the meaning of each *pāda* as it was being recited. For verses in shorter metres like Gāyatri with 24 syllables, there are only 3 *pāda*, each of 8 *akṣharas.*

Thus in this book, the text of each mantra in Samskṛt is given in Roman script in three or four parts, each part corresponding to a *pāda.* Below the text in Roman script is given the translation of the mantra in 4 separate lines, each numbered with a superscript 1,2, etc. Thus each line of the translation has only six to twelve words making it easily readable.

The shorter sentences clearly help us to focus on their meaning. Many of the lines indicate wisdom needed in the spiritual practice. These gems are easily lost in the summary translations of the mantrās produced in the earlier times.

To illustrate the differences between the four-part translation expressing the psychological point of view and the summary translation of each verse by Wilson (or Griffith), we give two examples. We give only the translations, omitting the text of the mantra in Roman which is in the Section V, p. 253.

Mantra 5.66.1

Wilson's translation:

> Man, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to Varuṇa, whose form is water.

Our translation:

[1] O mortal who wakes to knowledge (*chikitana*),
[2] call the two godheads who are perfect in will (*sukratu*) and destroyers of your enemy,
[3] Direct your thoughts to Varuṇa of whom Truth is the form,
[4] (Direct your thoughts) to the great Delight.

In our translation, the essence of the mantra is clear. It is meditation. The mantra implies that since they (Mitra and Varuṇa) are perfect in will, they have the power of giving the will-power to the human seeker. We translate *kratu* everywhere as 'will' unlike Sāyaṇa or Wilson who give a dozen meanings for it in the translations of different mantrās.

Note that the clear instruction in the lines 3 and 4 of our translation have escaped the attention of Wilson. It is true that if one reads the translation of Wilson, one feels that Veda is pedestrian, devoid of wisdom. But the fault lies in the translation, not in the original text.

We will give another example.

Mantra 5.66.2

Wilson's translation:

> In as much as you two are possessed of irresistible and asura-subduing strength, therefore has holy sacrifice has been established among men as the sun (has been placed) in the sky.

Our translation:

[2] When they (Mitra and Varuṇa) manifest their entire mightiness,
[1] and their undistorted force,
[3] then shall the humanity become as if the workings of these gods.
[4] It is as if the visible heaven of light were founded (in the humanity).

The translation of Wilson is vague, to say the least. There appears to be no connection between the two halves of the sentence; the analogy of the Sun and sacrifice is again vague. The words, '*svarṇa*' and '*ṛta*' are arbitrarily translated by him as 'Sun' and 'holy sacrifice'. For *ṛta* occurring in other places, he assigns twenty other meanings following Sāyaṇa. For details see Purani [21].

In contrast our translation is coherent. We translate *svarṇa* as the 'visible heaven of light', *svar* having the meaning of heaven. The word in parenthesis 'humanity' in line 4 is not inserted arbitrarily. In line 3, humanity (*manusham*) is explicitly mentioned. Clearly it is implicit in line 4 also. In Sri Aurobindo's translation, *ṛta* has the fixed meaning of Right, the Truth-in-movement in all its thousand and more occurrences in the Veda.

Unlike Sāyaṇa Ācharya, we do not resort to Puraṇic legends to explain the mantrās. We just give two examples of Sūkta 5.2 and 5.61 to show that the connection between the Sūktās and the associated legends is tenuous.

Classes of Readers

The first group of readers consists of those who do not know Samskṛt. Because of the new format, they have access to a substantial body of the **vedic wisdom.**

The second class of readers consists of those who know Samskṛt in varying degrees and want to know the meanings of the Samskṛt words and their origin. We have to remember that Samskṛt of Veda is quite different from the classical Samskṛt of the poets such as Kāḷidāsa or Bhāsa. The Roman transliteration is useful for them especially regarding the compound letters.

Acknowledgements

Our book is primarily based on the thoughts of Sri Aurobindo on Veda. Out of the 727 mantrās, Sri Aurobindo has given summary translations for 606 mantrās, in varying degrees of completeness. Those in the 'The Secret of the Veda' and 'Hymns to the Mystic Fire' are in a complete form. I have reworked them to conform to the structure adopted here. The copyright of Sri Aurobindo's works are with Sri Aurobindo Ashram Trust. The translation of the remaining 121 mantrās is my own work.

For the hymns (5.1 - 5.28) and (5.62 - 5.72) Sri Aurobindo has given brief introductions which are presented here in toto. We have given excerpts from his explanations of the first six mantrās of Sūkta one. The meanings of the Samskṛt words given in the appendix have been derived mostly from Sri Aurobindo's translations.

I have also reproduced the brief essays on several mantrās authored by Sri M.P. Pandit. I have been immensely benefited by the voluminous commentary on the entire Rig Veda in the Kannaḍa language in 30 volumes of folio size running to more than twenty two thousand pages. These books have a wealth of information drawn from other Brāhmana books. The chief editor was Prof. Venkata Rao and the patron was Jayachamaraja Wodeyar, the Maharaja of Mysore. The work was done during the forties and printed during (1948-1955).

I am grateful to Dr. Nalini Kutty for her suggestions regarding the essays, 'Overview of this Book' and 'Rig Veda – An Overview'. The utilisation of her suggestions has substantially increased the clarity and readability of the essays.

Finally I want to convey my gratitude to Prof. S.K. Ramachandra Rao for his foreword and his weekly expositions upholding the unitary nature of the contents of the Veda and Upaniṣhads.

Thanks to M/s. Sreeranga Printing and Publishing House for quality printing.

September 3, 04 **— R. L. Kashyap**
T.V. Kapāli Sāstry
Birthday

Transliteration Scheme

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskṛt च is written in it as '*ca*' which most people pronounce as '*ka*' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned '*cha*'. Similarly श is '*sha*', ष is '*ṣha*'.

Devanāgari	Symbol	Examples
Short Vowels		
अ	a	cut, but, run Never as English a
इ	i	pit, sit, fit
उ	u	put, full
Long Vowels:		
आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon
Other Vowels:		
ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	ṛ	comment below

Consonants:

क्	k	kick, kite, cut
ग्	g	gut, gig, go
च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	ṭ	tub, tiger
ड्	ḍ	deed, dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ṣh	ship, sheet, dish
श	sh	comment below
ह्	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख् ; gh घ् ; chh छ् ; jh झ् ; th थ् ; dh ध् ; ṭh ठ् ; ḍh ढ् ; ph फ् ; bh भ् ; ng (ङ्) as in sing.

Special cases

jñ (ञ्) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Ṛgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly **ṛk** is written as **rik**.

ḥ (h with a dot below) indicates the samskṛt *visarga* symbol: pronounced with exhalation.

For instance: कः is **kaḥ**, चः is **chaḥ**, रिः is **riḥ**, नुः is **nuḥ**, नोः is **noḥ**. Note that **ḥ** takes the sound from the vowel previous to the symbol ':'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates '**अ**';

Example:

māऽmṛtāt माऽमृतात् = मा + अमृतात्

Abbreviations

Griffith:	R.T.H. Griffith's translation of Rig Veda, dated 1895 CE
HMF:	*Hymns to the Mystic Fire,* by Sri Aurobindo
KS:	Sri Kapāli Sāstry (1886-1953)
MW:	Monier Williams (dictionary)
M.P.P.:	Madhav P. Pandit's book [31]
Ritualists:	These persons believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning. This school is known as *Pūrva Mimāmsa,* whose leader, Jaimini, is dated 500 BCE. Jaimini mentioned only a few of the mantrās of Rig Veda in his work.
ṚK:	A ṛk mantra in one of the various metres.
RVS:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	mantra 10 of Sūkta 6 of Manḍala 4 of Rig Veda Samhitā
S:	Sāyaṇa Āchārya (1315-1387 CE)
SA:	Sri Aurobindo (1872-1950 CE)
(SA):	indicates that the writing is due to SA.
SV:	*The Secret of the Veda,* by Sri Aurobindo
U:	Upaniṣhad
Wilson:	H.H. Wilson's translation of the Rig Veda dated 1850 CE. Wilson closely follows Sāyaṇa.
[xy]:	xy is the number of the reference listed in the section, 'References' in the appendix.

A. Rig Veda – An Overview

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1. Overview of the Text of Rig Veda

In the Hindu tradition, Veda was regarded as one, containing all the mantras, numbering more than twenty thousand. Later, Vyāsa divided the single collection into four overlapping collections. They are Rig Veda Samhitā, Yajur Veda Samhitā, Sama Veda Samhitā and Atharva Veda Samhitā. Samhitā means a collection.

The Rig Veda has 10,552 mantrās, in various metres like Gāyatri, Anushṭup etc. They are grouped into 1028 Sūktās or hymns, each Sūkta having about ten mantrās. The Sūktās are further grouped into ten Maṇḍalās. However these Maṇḍalās are of different lengths. Maṇḍala 2 has 43 Sūktās while Maṇḍala 1 and Maṇḍala 10 have 191 Sūktās.

This book has the complete text of Maṇḍala 5 of the Rig Veda having 727 mantrās arranged in 87 Sūktās.

Every Sūkta or hymn of RV has several mantrās or verses and a header having three items of information namely:

(a) Rishi (or Rishis) to whom the Sūkta was revealed.

(b) The metres of the various mantrās.

(c) The cosmic powers or Gods (*devāh*) with whom the rishi communes using these mantrās.

Both the collective of rishis and the collective of devatās work harmoniously for the welfare of not only the human beings, but of the entire earth. Many legends in the Purāṇās which deal with the quarrels among the devatās do not find a place in Rig Veda Samhitā (RVS). Note that Purāṇa books were composed thousands of years later than the RVS.

It should be emphasized that the information in the header of each Sūkta was not originally part of the Sūkta. It was inserted later by Vyāsa or some other person.

2. Mantra

A mantra in the Rig Veda is outwardly a poetic verse. At a deeper level, it is the expression of the intuition arising out of the depths of the soul of the rishi. It is the voice of the rhythm which has created the worlds and is still perpetually creating several of its aspects. A mantra is packed with the power of the askesis (*tapas*) of the rishi to whom it was revealed. Even a person who has no earlier exposure to the Veda can feel its power when a devotee chants it in the proper mode.

A poem of high calibre has three basic components namely (i) the rhythmic-sound movement, (ii) the interwoven verbal form and thought substance, and (iii) the soul's vision of the Supreme and the all-encompassing Truth. When the intensities of all the three components are at the highest level then that poem or verse is a mantra. Every verse of Rig Veda is a mantra.

Note that the verses of the poems or epics of famous poets like Kāḷidāsa are melodious and full of aesthetic beauty, but they are not mantrās. Every mantra in Rig Veda is called as a rik or ṛk, a Word of illumination. It is in one of several metres such as Gāyatrī, Anuṣhṭuph etc. The number of syllables or akṣharās in the mantra determines the metre to which it belongs. For instance a mantra in Gāyatri metre has usually 24 akṣharās, but sometimes one more or one less.

The Vedic metre (*chhandas*) is the fixed and balanced system of the measure of sound (*mātra*). The ancient riṣhis believed that the spirit of creation framed all the movements of the world by *chhandas,* in certain fixed rhythms of the formative word; it is because these movements are faithful to the cosmic metres that the basic world movements unchangingly endure. A balanced harmony maintained by a system of subtle recurrences is the foundation of immortality in created things; metrical movement is nothing else than creative sound grown conscious of this secret of its own power.

Verbal Form and Meaning

The word-rhythm of the mantra, which we hear with our physical ears, is only a part of what we hear. It carries with it the subtle musical sound-image. This most helps to fill in, stabilize and deepen the thought impression or the emotional or vital impression and carry the sense beyond itself into something beyond intellectual expression, something ineffable.

This truth was better understood on the whole by ancients than by the modern mind, perhaps because they were more in the habit of singing, chanting or intoning their poetry. In modern times, we are content to read a poem which may bring out the intellectual element, but unduly depresses the rhythmic value.

The rhythm carries the thought movement in the word. The total meaning is something more than that given by the individual words. After sometime, the meaning flashes (appropriately called *sphoṭa)* in our inner being. Like painting or sculpture, poetry appeals to the spirit of man through significant images. The essential power of the poetic word is to make us see, not to make us think or feel; thought and feeling must arise out of the sight or be included in it. Mantra conveys its essence through its form (*mantra darshana*). The Vedic poet was not merely a rhapsodist, not merely a thinker in stanzas, but a seer, who sees the world beyond the physical senses and the surface mind and finds the revealing word. The aim of poetry is not mere realistic imitation of nature, but to reveal the happenings in many planes which are closed to our ordinary waking consciousness.

Vision

" No mantra is possible without a vision of the supraphysical reality. The vision need not be couched in philosophical language. The philosopher's business is to look at a proposition, recognize its components and understand the relationship between the components, which gives force to the proposition. The poet's business is to see the features in his vision and, excited by the vision, create a poem embodying the beauty. The Vedic poet (*kavi*) makes us see the vision which he has experienced. A person who repeats the mantra with full faith will eventually have the vision of the non-physical world experienced by the poet.

Power and Source of Mantra

According to Sri Aurobindo, mantra is the poetic expression of the deepest spiritual reality.

The inspired Word secretly comes from the home of Truth (*sadanam ṛtasya,* RV (1.164.47)) above the mind. It is plunged first into our intuitive depths and emerges imperfectly to be shaped by the poetic feeling and intelligences.

There is a subliminal power, the transmitting agent, concealed in some secret cavern, *nihitam guhā,* RV (1.130.3), (1.164.45); *guhāhitam,* RV (4.7.6); *nihitam guhāvīḥ,* RV (10.71.1).

The more we can bring in of its direct power and vision, the more intuitive and illumined become the words of our intelligence.

A mantra is potent with a certain power. What kind of power is it? The essential power of the mantra is to make us see the world or thought beyond our senses. This contact with the supra-physical world endows the person, who sees, with a certain power the intensity of which depends on the person.

The reciter of mantra experiences the *rasa* which was enjoyed by the poet-seer (*kavi).*

Sri Aurobindo on Mantra

"The mantra cannot only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not possess before, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane." (SA, Kena U., [32])

Metres or Chhandas

Even though the metres of the RV mantrās are numerous, most of the mantrās are in seven metres, namely Gāyatri, Uṣhṇik, Anuṣhṭubh, Bṛhatī, Pangkti, Triṣhṭubh and Jagatī. The type of metre is primarily characterized by the number of syllables (*akṣhara*) in the mantra. The seven metres have respectively 24, 28, 32, 36, 40, 44 and 48 syllables. The metre *atidhṛti* has 76 syllables. The numbers of mantrās in the seven metres in the fifth Maṇḍala are respectively: 79, 19, 155, 6, 54, 284, 103, totaling 700 mantrās. The remaining 27 mantrās are in other metres. Every mantra is divided into several parts, *pāda* or feet. A verse in Gāyatri metre has three *pādās,* each of 8 akṣharās. All others have four pādās or parts. The metre Triṣhṭup derives its name because it has four feet, each having eleven akṣharās (*tri-aṣhṭa*). When a mantra was recited *pāda* by *pāda,* the singer paid attention to the meaning of each *pāda* along with chanting.

Every syllable is pronounced in one of three ways, *udātta, anudātta* and *svarita.* The printed text of RV indicates the pronunciation for each syllable by diacritical marks, a vertical line above the letter or a horizontal line below the letter. The mantrās 4 and 5 in the creation hymn RV (10.130) associate a cosmic power or devata with each metre as follows: *Gāyatri,* Agni; *Uṣhṇik,* Savitṛ; *Anuṣhṭubh,* Soma; *Bṛhatī,* Bṛhaspati; *Virāṭ,* Mitra and Varuṇa; *Triṣhṭubh,* Indra; *Jagatī,* Vishvedevāḥ.

3. Riṣhi

A riṣhi in the Rig Veda is a person to whom at least one ṛk mantra was revealed. The riṣhi literally hears the mantra by supra-physical methods. Sometimes the riṣhi receives the inspiration and he may select suitable words and the metre to structure it. Since the riṣhi has also supra-physical visions of the Truth, he/she is also called a seer (*drashṭāra*). There are about 400 riṣhis in the Rig Veda of whom at least 25 are women. Note that there is no need to believe that all of them were contemporaries. Even if we accept that the riṣhis like Vasiṣhṭha and Vishvāmitra are identical with their namesakes in the Ramayana, the encounters between them should be viewed only as symbolic.

Further no one is born as a riṣhi. Being a son or a daughter of a riṣhi does not automatically give the person the powers of the riṣhi. A person performs intense spiritual practices including askesis (*tapas*) to become a riṣhi. There is no specific procedure for becoming a riṣhi. One becomes a riṣhi by the grace of the cosmic powers or devatās. In RV (1.31.16), the *deva* Agni is said to create or form a riṣhi, (*ṛshikṛt).* Similarly RV (9.96.18) declares that Soma, the Lord of Delight, creates seers. A riṣhi is identified by two names, his own name and that of his lineage or teacher.

Most of the mantrās of the Maṇḍala Five are associated with the Riṣhi Atri or his successors in knowledge known as Ātreyās or Ātreyī. There are 2 Sūktās associated with the name of Āngirasa or Kāshyapa not belonging to Atri lineage.

The mantra is not a creation of mind. Thus the riṣhi should not be regarded as the author of the mantra, i.e., the mantra is not a creation of his intellect. The process of formation of a mantra is described in RV (1.171.2). "It was formed by the heart (*hṛda*), it was established by the mind, O Gods".

Hṛda or heart in the Veda is not restricted to the seat of emotions. It includes all the large tract of the spontaneous mentality. It is the place where the inspirations from the highest plane enter. Thus the rishi gets his inspiration or revelation for the high plane and gives the necessary structure of metre with appropriate words. It is in this sense that the rishi fashions the mantra; this idea of the rishi fashioning the mantra is seen in many mantrās such as (6.16.47); in this book, in RV (5.2.11), the mantra or stoma is said to be fashioned or crafted, *'stomam atakṣhan'*. Thus the Sanskrit phrase, '*mantrāḥ apaurushāyāḥ*' only means that the inspiration for the mantra does not come from the intellect of a person.

4. Vedic Gods

A deep understanding of spirituality, interpreted in a broad sense, is not possible without a good understanding of the nature and the role of gods mentioned in the Rig Veda.

The word deva occurs in about 1300 mantrās out of the 10,552 mantrās of the Rig Veda. Even though deva is rendered as God in English translations, we prefer the word deva; it is derived from the word *div,* to shine or illumine. The devās are supra-physical beings without physical bodies endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness.

As Sri Aurobindo says, gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man or woman and show him or her the way to a divine consciousness and immortal life. Every deva represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the goddess of inspiration. By getting in touch with these gods, a human being can develop the psychological powers associated with them.

Each god such as Agni or Indra represents a distinct aspect of the Supreme One, *tat ekam.* We briefly mention their powers below. The introduction to the seven sections of this book give detailed explanation about the deities in these sections. The first section devoted to Agni has 28 Sūktās and each Sūkta has a separate introduction, giving an excellent overview of Agni called as the foremost or *prathama.*

We briefly give the powers of the some of the gods and goddesses:

Agni: the Divine Will
Indra: the Divine Mind and Actions
Soma: the Delight Released by Effort
Mitra: Lord of Love
Varuṇa: Lord of Wideness
Maruts: Thought Forces and Life-powers
Ashvins: The Lords of Bliss and Healing
Sarasvati: Goddess of Inspiration
Aditi: Goddess of Infinity

Of course, in the cosmos, there are forces called as Vṛtra or Ahi, Vala etc. who hinder our progress. Some of them are well-known to us as the 'six foes', — anger, greed, jealousy, lust, arrogance and delusion. The Gods battle them at a subtle level, to make our upward journey smooth.

5. Yajña

Let us understand yajña by studying the epithets ascribed to it in more than one thousand verses. It is a fundamental mistake to regard yajña merely as a ritual or rite. Veda describes yajña as journey, as climbing a hill, as a battle and also as worship or rite. The worship or rite is not that done by a human being. Agni the *deva* is called upon to perform the rite; Agni is requested to do all the functions associated with the various priests. Agni is called upon to worship on behalf of the riṣhi not only the *devās* but also the human beings who have attained perfection, RV (1.45.1).

According to the Rig Vedic mystics, a human being performs an action only because of the assistance she/he gets from the *devās.* As a matter of fact, the contribution of the human being in each action is nominal. Even great poets like the Vedic riṣhis obtained inspiration from superior planes and their main contribution is in transcribing the revealed verses in appropriate metres. Yajña is that activity which recognizes the collaboration between the *deva* and the human. Yajña is not a mere rite or ritual. A riṣhi is conscious of the Divine's Hand in the performance of all activities. The later scripture, *Bhagavad Gīta,* specifically mentions the different yajñās by name like yajña of obtaining material objects, yajña of obtaining knowledge, yajña involving self-study and so on. The sages are also conscious of the role of the *deva*, especially of Agni, so that they request him to perform the yajña (or the activity) on their behalf.

Let us discuss the various epithets assigned to yajña beginning with *adhvara*, journey. *Adhvara* is derived from *adhva* (path) and *ra* (to move). Ritualists regard this word as a synonym for rite, since one of the principal priests in the rite is called *adhvaryu.* The function of the priest is to direct the rite and this function is in tune with the meaning assigned to *adhvara.* What is this journey? Every action in our life is a step in our journey towards realizing the goal, namely an all-sided perfection of not only the physical body, but the vital and mental bodies, not only an individual perfection but perfection of the entire society. Veda uses the imagery of voyage for yajña. Just as merchants go in their boats to distant countries and bring valuable treasures from these countries, a person who does yajña reaches different states of consciousness, gets priceless experiences and brings them back to the ordinary living conditions and thus divinises the human life.

The yajña is also described as climbing from one peak to another, from one degree of perfection to another, (1.10.2). It is explicitly stated that we are not consciously aware of the entire journey. We can know only of what can be done at that stage. Whenever help is needed in this climbing, the *devās* again manifest and help us along.

Yajña is also a battle against the hostile forces such as ignorance, anger, jealousy, which hide the light and prevent the flow of the helpful energies from the higher plane to earth.

Yajña is a rite or ritual too, which is a symbolic physical representation of the various steps involved in the collaboration. The ritual begins with the invocation of Agni by lighting the physical fire. The fire is nourished by the ghee which symbolizes mental clarity. The Soma herb, which symbolizes the bliss released in all actions, is also offered to Agni as well as rice and grains. These are some of the steps in the famous Soma rite.

Every rite has four priests namely *hotṛ, adhvaryu, udgātṛ* and *brahma,* whose names indicate their functions. *Hotṛ* is the *deva* who calls all the other *devās* to come and participate in the divine activity yajña. *Adhvaryu* lays down the various steps in the successful performance of the yajña. *Udgātṛ* is the *deva* who chants the prescribed mantrās in the appropriate metres at requisite times. In RV, there is no mention of the four faced creator-god of that name, *Brahma.* In the Veda, *brahma* always stands for the *mantra,* the potent Word. *Brahma* is the priest who presides over the entire yajña and makes sure that everything is performed in the prescribed manner. In the RV, it is the *deva* Agni who performs all these functions in the psychological yajña, the collaborative and co-creative actions of the *devās* and the human beings.

B. Overview of the Sections (I-VII)

The 87 Sūktās of the Maṇḍala 5 are divided into seven sections; the compiler of the Rig Veda has arranged Maṇḍala 5 so that each section (except the 7th) is dedicated to a single deva or cosmic force. The last section, section VII, has nine Sūktās, each Sūkta dedicated to one deity.

The special feature of this Maṇḍala is that it serves as an excellent introduction to the whole topic of, 'Divinising Life', as indicated in the Prolegomenon in the beginning of this book. This Maṇḍāla treats the work of all the deities in great detail with the exception of Ṛbhus, the Divine Artisans or Carpenters.

Section I details the work of the deity Agni. The flames of the fire of a burning torch always shoot upwards in whatever position the torch is held. These upward shooting flames indicate the symbolism of Agni. Agni is the power of will who pushes all our activities towards a higher state of consciousness wherever we are. The first 28 Sūktās describe in some detail the secret role played by Agni in our achieving the all-round perfection.

Section II, which consists of the next 13 Sūktās, deals with Indra, the Lord of Divine Mind, who guides us in the performance of all actions with perfection. Indra systematically awakens in us the purpose of our journey and gives the necessary clarity and discernment and other resources at every step.

The next 11 Sūktās in section III describe the role of the collective of all deities, *vishvedevāḥ,* some of whose names are mentioned and some of the names are not mentioned. The collective of all the Gods is called as All-Gods. It is in this section that the roles of Gods such as Rudra-Shiva, Sarasvati, etc. are explicitly mentioned.

The Sūktās 52-61 in section IV are dedicated to Maruts, the gods of the life-energy. They are also the energies of thought, hence they are called as Thought-Gods. They also are associated with Prāṇa, the life-energy. The Maruts are the helpers of Indra, converting our inherent powers of animality into luminous powers.

Section V contains the Sūktās 62-72, dedicated to Mitra, the Cosmic Force of Love and Harmony, and Varuṇa, the Lord of wideness and infinity. Mitra can establish harmony in all aspects of life only when we become serious about shedding our petty jealousy and narrowness. Varuṇa, the Lord of Infinity cannot tolerate any narrowness. He wants the aspirant to develop wideness in every aspect of mind and life-activity.

Section VI contains the 6 Sūktās, 73-78 to the twin deities Ashvins, the Lords of bliss and healing.

Section VII has nine Sūktās, addressed to eight different deities. Particularly important are those addressed to Sūrya Savitri (5.81) and Bhaga Savitri (5.82). Sūrya Savitri is the creator of all things, who lights up the wisdom in us as mentioned by the famous Gāyatri mantra of Riṣhi Vishvāmitra in third Maṇḍala, (3.62.10). Bhaga Savitṛ is the enjoyer in all things, who apportions the joy in every activity to all the contributors.

In the appendix is given the famous hymn 'Shrī-Sūkta' which occurs in the *khila* section of Rig Veda and which is traditionally recited at the end of the fifth Maṇḍala.

Format of Translations:

The content of every mantra is in four parts, excluding the title. We begin with the text of the mantra in Devanāgari script. Next the Roman transliteration is given separately for every *pāda* of mantra and they are numbered 1,2,3 etc. Recall that a mantra in Gāyatri metre has 3 *pādās* and so it has 3 lines of transliteration. The mantrās in other metres like Triṣhṭup, have four *pādās;* hence the transliteration is in 4 lines. Sometimes we may split a *pāda* into 2 lines. In Part III is given the English translation, *pāda* by *pāda;* the superscript number shows the correspondence between the Sanskrit line in Roman script and its English translation. Sometimes we may place the translation of *pāda* 2 or *pāda* 3 first to allow the ease of reading. Recall that Sanskrit and English have drastically different structures. The Part IV contains the meanings of the words and the relevant explanations given by (SA).

Section I: Sūktās (5.1 - 5.28)

Agni, the Divine Will and Seer

(198 mantrās)

A. Titles of the 28 Sūktās
B. Agni in the Veda
C. Riṣhis of the Hymns
D. The Key Mantrās
E. Text, Translation and Commentary

A. Titles of the 28 Sūktās

(given by Sri Aurobindo)

5.1: A Great God has been Released 11
2: The Liberation of the Divine Force 23
3: The Divine Force, Conqueror of the Supreme Good 31
4: The Divine Will, Priest, Warrior and Leader of our Journey 36
5: The Summoning of the Gods (Āpri Hymn) 41
6: The Galloping Flame-Powers of the Journey 45
7: The Divine Will, Desirer, Enjoyer, Progressive from the Animal to Bliss and Knowledge 49
8: Divine Will, the Universal Fulfiller 53
9: Divine Will Ascendant from the Animal to Mentality 56
10: The Splendid Souls who Attain 58
11: The Divine Priest and the Sacrificial Flame 61
12: Man's Aspiration to the Truth 64
13: Affirmation of the Divine Will 67
14: The Finder of Light and Truth 69
15: The Divine Upholder and Conqueror 71
16: The Bringer of all Desirable Good 73
17: Enlargement and Ultimate Aspiration 74
18: The Lords of the Plenitude 76
19: The Revealing Ray and Conquering Will 79
20: The Work and the Attainment 81
21: The Divine Flame in Humanity 82
22: The Journey to the Perfect Joy 83
23: The Rich and Conquering Soul 85
24: The Deliverer and Protector 86
25: The Lord of the Light and Creator of Godhead 87
26: The Priest and the Sacrificial Flame 90
27: The Strength and Illumination 92
28: The High-Blazing Flame, King of Immortality 95

B. Agni in the Veda

A perusal of the titles of the 28 Sūktās in this maṇḍala or the titles of the associated 198 mantrās should convince a reader that Agni is not a mere physical fire.

Agni is a cosmic force with the qualities of light (or knowledge) and power in perfect harmony. He is the Divine will who impels the human beings to begin all the necessary activities. Every activity requires a variety of cosmic powers. Consider for example the subject of cooking. It calls for a variety of cosmic forces namely the properties in the grains and vegetables which can nourish us, the physical energy needed for cooking, and the ability of the various ingredients to combine with one another etc. It is Agni who brings all these cosmic forces or Gods needed for the performance of any activity. Every activity is viewed as a yajña or sacrifice. Agni takes his seat within us (in our subtle bodies) because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring rightness, the Truth-in-movement *ṛta*. He releases this Truth and Right in many activities. He upholds men in their actions, efforts and labours. Hence the first verse of this Maṇḍala declares that he is kindled in man (5.1.1) and does his work for upward climbing humanity.

The importance of the activities of Agni will be clear by the mantrās given in section E along with extensive notes. Particular attention should be paid to the epithets for Agni given in the titles of the Sūktās.

C. Riṣhis of the Hymns

Budha-Ātreyaḥ or Gaviṣhṭhira Ātreyaḥ	1
Kumāra Ātreyaḥ & others	2
Vasushruta Ātreyaḥ	3-6
Iṣha Ātreyaḥ	7-8
Gaya Ātreyaḥ	9-10
Sutambhara Ātreyaḥ	11-14
Dharuṇa Āṅgirasa	15
Pūruḥ Ātreyaḥ	16-17
Dwita Mṛktavāhā Ātreyaḥ	18
Vavri Ātreyaḥ	19
Prayasvanta Ātreyaḥ	20
Sasa Ātreyaḥ	21
Vishvasāmā Ātreyaḥ	22
Dyumna	23
Bandhu & others	24
Vasūyava	25-26
Traivṛṣhnastryaruṇa & others	27
Vishvavārā Ātreyī	28

D. The Key Mantrās

Among the 198 mantrās of this section, several of them focus particularly on the journey of the seeker to the all-sided perfection. Useful in this context are all the seven mantrās of the Sūkta (5.10), entitled, 'The Splendid Souls who attain the comprehensive perfection'. We quote here some of the relevant phrases (or pādās) to help the reader. Each mantra is made up of three or more pādās (or feet), each one of which is, by and large, an independent phrase.

'Cut out in our front a path for us to the perfection', (5.10.1).

'The achiever of work can climb to the greatness', (5.10.2).

'The men have attained the plenitudes by the lauds', (5.10.3).

'Their vastness is greater than heaven', (5.10.4).

'Our seers break through all regions and beyond', (5.10.6).

'Grades after grades of consciousness emerge in them', (5.19.1).

'Not by force, nor by duality can I achieve the journey', (5.12.2).

'Seeking the truth by the truth', (5.12.3).

'The last state of man and his wide and perfect habitation is reached as he completes the journey', (5.12.6).

'In the friendship (of Agni), his light grows in us,' (5.16.3).

'O Agni, we set thee within us as a person and kindle thee who has the mind of conscious knowledge', (5.21.1, 5.22.3).

'He gives the goal of journey and powers of intelligence to the seeker', (5.27.4).

E. Text, Translation and Commentary

5.1: A Great God has been Released

(A hymn of morning sacrifice)

Rishis: Budha and Gavishṭhira Ātreyaḥ
Metre: Trishṭup

1: Agni is Awake
2: A Great God has been Released
3: Our Activities Become Pure
4: Minds Converge Towards Agni
5: Establishes Seven Ecstasies
6: Upholds Men in Their Actions
7: Perfection in Pilgrim-Sacrifice
8: Our Guest
9: You Overpass All Others
10: Your Peace is Vast and Great
11: Bring the Gods Here
12: Words of Delight

[Sri Aurobindo prepared three different translations for this hymn with some having extensive footnotes. He also wrote a detailed commentary on the first six mantrās of this hymn. This hymn indicates the awakening of the Divine Force and its action in human beings.]

["The awakening of the Divine Force and its action in a man is in this hymn rather indicated than described. The Sukta is purely lyric in its character, *vacho vandāru* (Rik 12), an expression of delight and adoration, a stoma, or stabilizing Mantra intended to fix in the soul the sevenfold delight of Agni, *damedame sapta ratna* (Rik 5), and assure that state of perfected and happy mentality, pure in perception, light and calm in the emotional parts, *bhandiṣhṭhasya,* (Rik 10) the summation of the truth which the divine force dwelling in us abidingly assures to our conscious being.

The image of the physical morning sacrifice is maintained throughout the first two Riks, but from its closing phrase, *mahān devastamaso niramochi* (Rik 2) the rishi departs from the ritualistic symbol and confines himself to the purely psychological substance of his thought, returning occasionally to the physical aspects of Agni but only as a loose poetical imagery." (SA, SV)]

Summary of the first six mantrās

1. Agni has been awakened in us by our aspiration.

2. The purpose of the God's waking is for the divine action in man. Now that he is kindled, it is no longer God's occasional flamings that visit us, but His collected and perfect Force (*pāja*).

3. The nature of the human uplifting is indicated. The mind strains upward through heart and intellect with the help of the discernment associated with the Goddess Dakṣhiṇa.

4. The purified intellect liberates itself from the obscurities of desire; similarly the vital.

5. Agni establishes in each of our homes (bodies) his seven ecstasies (*sapta ratna*) namely bliss of body (*anna*), bliss of life (*prāṇa*), bliss of mind and senses (*manas*), the bliss of ideal illumination or supermind (*mahas, vijñāna*), the bliss of pure ecstasy (*ānanda*), the bliss of cosmic force (*chit shakti*) and the bliss of cosmic being (*sat*).

6. Agni sits in the lap of the mother, the principle of body in the material human being. He supports and enlarges even the vital and physical activities and enjoyments of our earthly existence.

5.1.1: Agni is Awake

अबो॑ध्य॒ग्निः स॒मिधा॒ जना॑नां॒
प्रति॑ धे॒नुमि॑वाय॒तीमु॒षास॑म् ।
य॒ह्वा इ॑व॒ प्र व॒यामु॒ज्जिहा॑नाः॒
प्र भा॒नव॑ः सिस्रते॒ नाक॒मच्छ॑ ॥ १

[1] abodhi agniḥ samidhā janānām
[2] prati dhenum iva āyatīm ushāsam
[3] yahvā iva pra vayām ujjihānāḥ
[4] pra bhānavaḥ sisrate nākam achchha

[1] Agni is awake
by the kindling by the peoples,
[2] He fronts the dawn that comes to him
like a fostering milch-cow;
[3] Like mighty ones
casting upward their branching,
[4] his lustre spreads towards the heaven.

[*ujjihānāḥ:* casting upward;
pravayām: branching;
yahvā: mighty waters or energies (1.71.7, 1.72.8, .,);
dhenu: milch-cow, divine light; see (5.6.2);]

[Force, pure, supreme and universal, has in man awakened; divine power is acting, revealed, in the consciousness of the creature born into matter, *janānām*. It wakes when the fuel has been perfectly heaped, *abodhi samidha,* — that power, plenty and richness of being on which this cosmic force in us is fed and which minister to intensity and brightness. It wakes towards the coming dawn of illumination, as to the Sun-cow, the cow of Sūrya, the illumination of the ideal life and the ideal vision entering the soul that works imprisoned in the darkness of Matter. The flames of the divine activity in us are pointing upwards towards heaven, mounting up from the lower levels of our being to the heights of the pure mind, *sisrate nākam achchha,* (line 4), and their rising is like the wide gushing up into manifestation of waters that have been hidden. For it is a great god that has been released out of the darkness, *mahān devastamaso niramochi* (rik 2).

The two familiar images in *dhenu* and in *yahva* are intended to convey directly in one, suggest obliquely by the simile in the other, the inseparable companionship of divine power with the divine light and the divine being. All the gods are indeed *ușharbudhaḥ;* with the morning of the revelation, all divine faculties in us arise out of the night in which they have slept. But the figure here is that of awakening towards the coming dawn. The illumination has not touched the mortal mind, it is on its way, approaching, *āyatīm,* (line 2) like a cow coming from a distance to its pasture; it is then that the power divine stirs in its receptacle, seizes upon all that is available in the waking consciousness of the creature and, kindled, streams up towards the altitudes of the pure mind in the face of the coming divine knowledge which it rises to meet. Divine knowledge, revealing, inspiring, suggesting, discerning, calls up the godlike ideal activity in us which exceeds man's ordinary motions, wakes it even before it actually occupies this mortal system by its far-off touch and glimmer on the horizon; so too divine, inspired and faultless activity in us rises heavenward and calls down God's dawn on His creature.

This great uprush of force is in its nature a great uprush of divine being; for force is nothing but the power of being in motion. It is the secret waters in us that, released, gush up openly and widely from their prison and their secrecy in our mortal natures; for in vitalised matter, in mind enmeshed in material vitality, the ideal and spiritual self are always concealed and await release and manifestation; in this mortal that immortal is covered and curtained and lives and works behind the veil, *martyeṣhu devam amartyam* (4.1.1). Therefore is the uprush of divine force in the great release felt to be the wide uprush of divine being and consciousness, *yahva iva pra vayam ujjihānāḥ"* (line 3). (SA, HMF)]

5.1.2: A Great God has been Released

अबो॑धि॒ होता॑ य॒जथा॑य दे॒वान्
ऊ॒र्ध्वो॑ अ॒ग्निः सु॒मना॑ः प्रा॒तर॑स्थात् ।
समि॑द्धस्य॒ रुश॑ददर्शि॒ पाजो॑
म॒हान् दे॒वस्तम॑सो॒ निर॑मोचि ।। २

[1] abodhi hotā yajathāya devān
[2] ūrdhvo agniḥ sumanāḥ prātar asthāt
[3] samiddhasya rushat adarshi pājo
[4] mahān devaḥ tamaso niramochi

[1] The priest of the call (*hota*) is awake
for sacrifice to the Gods;
[2] Agni stood up high in the dawn
and perfect minded (*sumanāḥ*);
[3] when he was entirely kindled,
the gathered force (*pāja*) was seen
reddening;
[4] a great God has been released (*niramochi*)
out of the darkness.

["The purpose of the waking is next emphasized. It is for divine action in man that God's force awakes in us. It is the divine priest of the offering who stands up in the dawn of the illumination to offer to the gods, to each great god his portion, to Indra a pure and deified mentality, to Vayu a pure and divine vital joy and action, to the four great Vasus, Varuṇa, Mitra, Bhaga and Aryaman the greatnesses, felicities, enjoyments and strengths of perfected being, to the Ashwins the youth of the soul and its raptures and swiftnesses, to Daksha and Saraswati, Ila, Sarama and Mahi the activities of the Truth and Right, to the Rudras, Maruts and Adityas the play of physical, vital, mental and ideative activities. Agni has stood up in the dawning illumination high uplifted in the pure mentality, *ūrdhva,* with a perfected mind, *sumanāḥ.* He purifies in his rising the temperament and fixes on it the seal of peace and joy; he purifies the intellectuality and makes it fit to receive the activity of the illuminating Truth and Infinite Rightness which is beyond intellect. Great is the god who has been released out of the darkness of this *avidya,* out of this our blind bodily matter, out of this our smoke-enveloped vital energy, out of this our confused luminous murk of mortal mind and sense-enslaved intelligence, *mahan devastamaso niramochi* (line 4). For now that he has been perfectly kindled, it is no longer God's occasional flamings that visit our nature, but His collected and perfect force, *pājaḥ,* that is seen reddening in our heavens.

The first verse is preoccupied with the idea of the self-illumination of Agni, the *bhānavaḥ,* the flames of Force manifesting Knowledge as its essential nature — for Force is nothing but Knowledge shaped into creative energy and the creations of energy, and veiled by its shape, as a man's soul is veiled by his mind and body which are themselves shapes of his soul. In the words *abodhi, vayām, nākam,* in the relation of Agni to Uṣha and the emphasis on the illuminative character of Uṣha as the Sun-Cow, this aspect of illumination and manifestation is stressed and enlarged.

In the second verse the native aspect of the divine Force as a mighty power of action consummating and purifying is brought out with an equal force and insistence. It is as the *hota* that Agni awakes; in this illumination of the dawn that comes with him to man, *prātaḥ,* he stands up with the intellect and emotional temperament perfected and purified, for the great offering of man's whole internal and external life and activity to God in the gods, *yajathāya devān* (line 1), fulfilling the upward impulse, *ūrdhva,* which raises matter towards life, life towards mind, mind towards ideality and spirit, and thus consummating God's intention in the creature.

In the next verse the nature of this human uplifting, this upward straining of the mind through heart and intellect to ideal Truth and Love and Right, is indicated and particularised in an image of great poetical force and sublimity." (SA, HMF)]

5.1.3: Our Activities Become Pure

यदी॑ ग॒णस्य॑ र॒शनामजी॑ग॒ः
शुचि॑रङ्क्ते॒ शचि॑भि॒र्गोभि॑र॒ग्निः ।
आद् दक्षि॑णा युज्यते वाज॒यन्ति
उ॑त्ता॒नामू॒र्ध्वो॑ अ॑धयज्जु॒हूभि॑ः ।। ३

[1] yadīm gaṇasya rashanām ajīgaḥ
[2] shuchir-angkte shachibhir gobhir agniḥ
[3] āt dakṣhiṇā yujyate vājayanti
[4] uttānām ūrdhvo adhayat juhūbhiḥ

[1] When he has put forth the long cord of his troop,
[2] Agni in his purity reveals all by the pure herds of his rays;
[3] the goddess Dakṣhiṇā is yoked to her works in a growing plenty;
[4] she upward-straining, he high uplifted, he has drunk from her breasts with his tongues of flame (*juhu*).

[*shachibhiḥ gobhiḥ:* The Ray-Cows of the Dawn.

gobhiḥ: Ray-cows; each *go* or cow is a ray of knowledge;

gaṇa: troop;

juhū: tongue (of flame);

Dakṣhiṇā: the goddess of understanding; she is here a form of the Dawn herself.

The goddess of understanding is pure and unerring in her home of *mahas,* but not so in the realm of intellect. Hence she is called as upward-straining (*uttānam*). Agni purifies the activities of the intellectual mind. (SA, SV)

ajīgaḥ: put forth;

ūrdhva: high uplifted (Agni);

adhayat: to drink (from the breasts);

shuchiḥ: purity: Usually our activities and enjoyments are darkened by straining not knowing exactly what they seek. When the divine force Agni has purified us, our activities and enjoyments become pure.]

["When so he has put forth the tongue of enjoyment of his host, *yadīm gaṇasya rashanām ajīgaḥ* (line 1), Agni has put forth his powers for an uplifted and perfect activity, *rushat adarshi pājaḥ* (line 3, rik 1), for redness is always the symbolic colour of action and enjoyment. This *pājas,* Agni's force or massed army, is again described in the *gaṇasya rashanām* (line 1); but while the idea in the second verse is that of their indistinctive mass, here the *gaṇah* or host of Agni's powers, the Devatās of his nature who apply themselves to his particular works, are represented as brought out in their individuality collected in a mass, — for this is always the fire of *gaṇaḥ,* — each with his tongue of flame licking the mid-air, *(surabha u loke . . . . madhya iddhaḥ* in Verse 6), enjoying that is to say the vital energies and vital pleasure (*ashva* and *ghṛta),* which support this higher action. Supported by this vital joy and force, Agni acts, *añkte agniḥ;* — he is *shuchiḥ,* purely bright, not smoky with unpurified Prāṇic impulses, and his flames of action are in their nature pure flames of illumination, *shuchibhiḥ gobhiḥ.* In modern diction, when the divine force has so far purified us, our activities and enjoyments are not darkened and troubled with striving and clouded vital desires which strain dimly towards a goal, but, not being *ṛtaja,* know not what they should seek, how they should seek it; our action becomes a pure illumination, our enjoyment a pure illumination; by the divine illuminations as their motive force, essence and instrument, our actions and enjoyments are effected. We see just the curious and delicate literary art of the Vedic style in its symbolism, by this selection of the great word, *go,* in this context, in preference to any other, to describe the flames of Agni. In the next line, with an equally just delicacy of selection *juhu* is used for the same flames instead of *bhānu* or *go.*

It is in this state of pure activity and enjoyment that the characteristic uplifting action of Agni is exercised, for then, at, the discriminative intellect, *dakṣhiṇa,* growing in the substance of its content and havings, *vājayanti,* is yoked or applied to its work under these new conditions. Dakṣhiṇa, the discriminative intellect is the energy of *dakṣha,* master of the works or unerring right discernment but unerring in the ideality, in *mahas* or *vijñāna,* his and her own home, not unerring in the intellect, but only straining towards hidden truth and right out of the mental dualities of right and wrong, truth and falsehood. This deputy and messenger of the *ṛtam bṛhat* seated in *manas* as reason, discernment, intellect, can only attain its end and fulfill its mission when Agni, the divine Force, manifests in the *prāṇa* and *manas* and uplifts her to the ideal plane of consciousness. Therefore in this new activity she is described as straining and extending herself upwards, *uttānam,* to follow and reach Agni where are his topmost planes, *ūrdhva,* in the ideal being. From there he leans down and feeds on her, *adhayat,* through the flames of the divine activity, *juhubhih,* burning in the purified and upward aspiring activities of the intellectual mind. This essential relation of the divine force and the purified mind is brought out in a more general thought and figure in the first line of the succeeding Rik." (SA, HMF)]

5.1.4: Minds Converge Towards Agni

अ॒ग्निमच्छा॑ देवय॒तां मनां॑सि॒
चक्षूं॑षीव॒ सूर्ये॒ सं च॑रन्ति ।
यदीं॒ सुवा॑ते उ॒षसा॒ विरू॑पे
श्वे॒तो वा॒जी जा॑यते॒ अग्रे॒ अह्ना॑म् ॥ ४

[1] agnim achchhā devayatām manāmsi
[2] chakṣhūmṣhīva sūrye sam charanti
[3] yadīm suvāte uṣhasā virūpe
[4] shveto vājī jāyate agre ahnām

[1] The minds of men who seek the godhead converge towards Agni,
[2] even as their seeings converge in the Sun.
[3] When the two dawns of opposite forms give birth to this Fire,
[4] the white steed of being is born in front of the days.

[*devayatām:* seekers of God;
sūrya: Sun;
virūpe: of opposite forms;

From the state of Ignorance that is the first Dawn, Agni, the flaming Will of aspiration upwards, is born. He receives nourishment and strength from the state of luminous knowledge that dawns on the seeker in response to his call. Agni emerges as the pure Energy leading the days towards the supreme Goal of Truth in Beatitude. In Veda, white steed symbolises the Pure Energy.

Agni derives from both the lower and the higher levels of existence, experience from below, enlightenment from above.

Converge in the Sun: That is to say, instead of having groping thoughts like those of other men, the mentality of the seekers tends to convert itself into a luminous flame of Will that is knowledge and all their thoughts become a blaze of direct vision, the rays of the Sun of Truth.

shveto vājī: white horse; it is always applied to the god Agni who is the perfectly seeing force of the divine works as mentioned in (5.11.4).

"The symbolism of the horse is quite evident in the hymns of Dīrghatamas to the Horse Ashvamedha (RV 1.162, 1.163), the hymns of the various Riṣhis to the Horse Dadhikrāvan RV (4.38, 4.39, 4.40, 7.44) and again in the opening of the Bṛhadāraṇyaka U. in which, 'Dawn is the head of the horse', is the first phrase of a very elaborate figure.

uṣhashā virūpe: dawns of opposite forms; Day and Night, — the latter (Night), the state of Ignorance that belongs to our material Nature, the former (Day), the state of illumined Knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection. Dawn and Night act alternatively on man till he is ready for his continuous and perfect activity. Then Agni is born. He is imaged as a white horse. It is not a horse of vital and material being. Here it is the Being.]

[“*iva* in the Veda is not always a particle of similitude and comparison. Its essential meaning is truly, verily, so thus, and it is from this sense that it derives its conjunctive uses, sometimes meaning ‘and’ or ‘also’, sometimes ‘as’, ‘like’. Its force here is to distinguish between the proper activity of Agni and Sūrya, of *manas* and *chakṣhu,* and to confine the latter to their proper sphere and thus by implication to confine the former also. When we are mortals content with our humanity, then we are confused in our functions; the *manas* or sense-mind attempts to do the work of the *mahas* or idea-mind, to effect original knowledge, to move in Sūrya, in the powerful concrete image of the Veda. The ideal also confuses itself with sense and moves in the sense-forces, the *indriyās,* instead of occupying itself in all purity with its own function. Hence the confusions of our intellect and the stumbling of our mental activity in its grappling with the contacts of the outer world. But when we rise from our mortal nature to the nature of godhead, *devayantaḥ, amṛtam sapantaḥ,* then the first change is the passage from mortal impurity to immortal purity, and the very nature of purity is a clear brightness and rightness, in which all our members work perfectly in God and the gods, each doing its own function and preserving its right relation with its superior and inferior fellows. Therefore in those who are attaining this nature of godhead, *devayatām,* their sense-minds strain towards Agni, the divine force of Right Being and Right Action, *satyam ṛtam,* — they tend, that is to say, to have the right state, *bhāva* or temperament, out of which the right action of the *indriyās* spontaneously proceeds; the seeings of the Yogin who attains, move in Sūrya, the god of the ideal powers; all that he perceives, creates, distinguishes, is worked out by the pure ideal mentality which then uses its four powers of self-revelation, self-inspiration, self intuition, self-discernment, without suffering obscuration by the clouds of vital desire and impulse or deflection by the sense-impacts and sense reactions. The sensational mind confines itself then to its proper work of receiving passively the impacts of the vital and material and mental outer world and the illuminations of Sūrya and of pouring out on the world in its reaction to the impacts, not its own hasty and distorted responses, but the pure force and action of Agni which works in the world, pure, right and unerring, and seizes on it to possess and enjoy it for God in the human being. This is the goal towards which Dakshina is striving in her upward self extension which ends by her taking her place as *viveka* or right discernment in the kingdom of Sūrya, and this she begins already in her new activity by discerning the proper action of the mind from the proper action of idea in the mind. The purified intellect liberates itself from the obscurations of desire, the slavery to vital impulse, and the false reports and false values of the matter besieged sense-powers.

The essential nature of Agni's manifestation which is at the root of this successful distinction, is then indicated. Night and Dawn are the two unlike mothers who jointly give birth to Agni. Night, the *avyakta,* unmanifest state of knowledge and being, the power of Avidya, Dawn, the *vyakta,* manifest state of knowledge and being, the power of Vidya. They are the two dawns, the two agencies which prepare the manifestation of God in us. Night fostering Agni in secret on the activities of Avidya, the activities of unillumined mind, life and body by which the god in us grows out of matter towards spirit, out of earth up to heaven, Dawn manifesting him again, more and more, until he is ready here for his continuous, pure and perfect activity. When this point of our journey towards perfection is reached he is born, *shveto vājī,* (white horse) in the front of the days. We have here one of those great Vedic figures with a double sense in which the Riṣhis at once revealed and concealed their high knowledge, revealed it to the Aryan mind, concealed it from the un-Aryan. Agni is the white horse which appears galloping in front of the days, — the same image is used with a similar Vedantic sense in the opening of the Bṛhadāraṇyaka Upaniṣhad; but the horse here is not, as in the Upaniṣhad, *ashva,* the horse of vital and material being in the state of life-force, but *vājī,* the horse of Being generally, Being manifested in substance whether of mind, life, body or idea or the three higher streams proper to our spiritual being. Agni therefore manifests as the fullness, the infinity, the *bṛhat* of all this sevenfold substantial being that is the world we are, but white, the colour of illumined purity. He manifests therefore at this stage primarily as that mighty wideness, purity and illumination of our being which is the true basis of the complete and unassailable *siddhi* in the yoga, the only basis on which right knowledge, right thinking, right living, right enjoyment can be firmly, vastly and perpetually seated. He appears therefore in the front of the days, the great increasing states of illuminated force and being, — for that is the image of *ahan,* — which are the eternal future of the mortal when he has attained immortality.

In the next Rik the idea is taken up, repeated and amplified to its final issues in that movement of solemn but never otiose repetition which is a feature of Vedic style." (SA, HMF)]

5.1.5: Establishes Seven Ecstasies

जनि॑ष्ट॒ हि जेन्यो॒ अग्रे॒ अह्नां॑
हि॒तो हि॒तेष्व॑रु॒षो वने॑षु ।
दमे॑दमे स॒प्त रत्ना॒ दधा॑नो॒ऽग्निर्हो॑ता॒
नि ष॑सादा॒ यजी॑यान् ॥ ५

[1] janiṣhṭa hi jenyo agne ahnām
[2] hito hiteṣhu aruṣho vaneṣhu
[3] damedame sapta ratnā
[4] dadhāno agnir hotā ni ṣhasādā
yajīyān

[1] He was born victorious in the front of the days,
[2] established in established (*hita*) things, ruddy-bright in the woodlands of our pleasure;

[3] in each of our homes establishing his seven ecstasies,

[4] Agni took up his session as a Priest of the call, strong for the sacrifice.

[*sapta ratnā:* seven ecstasies;

hita: established;

Agni is the great Priest who conducts the Sacrifice — the self-offering of man to the Divine and his journey of life from the Earth of material existence to the supreme Heaven of the Eternal Light. The sacrifice is conducted on all the levels of the being, the seven planes or stations constituted of Matter, Life, Mind, Truth-Light, Bliss, Consciousness and Pure Existence. Corresponding to each plane there is formulation of Delight that underlies it. Agni brings out that Ecstasy and establishes it overtly on each plane, in each body — in each house — in which he is ignited.

Note that these seven planes are present in each one of us, some are developed, some in a nascent state. Bliss or Ānanda is not limited only to the seven planes of cosmos. Establishment of this bliss in the three lower members of body, life and mind is the law of our perfection.]

["This divine force is born victorious by its very purity and infinity over all the hostile forces that prevent, obstruct, limit or strive to destroy our accomplished freedoms, powers, illuminations and widenesses; by his victory he ushers in the wide days of the *siddha,* for which these nights and dawns of our human life are the preparatory movements. He is effective and helpful in the effective powers that work out for our good the movements of this lower life towards immortal strength and power, he is active and joyous, *arushaḥ,* in those that take the delight of these movements and to prepare us for the immortal bliss and ecstasy of the divine nature. Manifesting progressively that Ānanda, he the force of God establishes and maintains in each house of our habitation, in each of our five bodies, in each of our seven levels of conscious existence, the seven essential forms of Ānanda, the bliss of body, the bliss of life, the bliss of mind, the senses, the bliss of ideal illumination, the bliss of pure divine universal ecstasy, the bliss of cosmic Force, the bliss of cosmic being. For although we tend upwards immediately to the pure Idea, yet not that but Ānanda is the goal of our journey; the manifestation in our lower members of the divine bliss reposing on the divine force and being is the law of our perfection. Agni, whether he raises us to live in pure mind or yet beyond to the high plateaus of the pure ideal existence, *adhi ṣhṇunā bṛhatā vartamānam* (4.28.2), establishes and supports as the divine force that divine bliss in its seven forms in whatever houses of our being, whatever worlds of our consciousness have been already possessed by our waking existence, life, body and mind, or life, body, mind and idea, *dame-dame dadhānaḥ* (5.1.5). Thus manifesting God's bliss in us he takes his seat in those houses, domiciled, *damunaḥ,* as we have it in other Sūktās, and in those worlds, to perform as the *hota* in his greater might for the sacrifice, greater than the might of other gods or greater than he has hitherto possessed, the offering of human life into the immortal being, *a daivyam janam,* (5.13.3), *yajathāya devān,* (5.1.2).

In a culminating Rik which at once completes the first half of the Sūkta and introduces a new movement, the Riṣhi once more takes up the closing thought of this verse and carries it out into a fuller conclusion.'' (SA, HMF)]

5.1.6: Upholds Men in Their Actions

अ॒ग्निर्हो॑ता॒ न्य॑सीद॒द् यजी॑यानु॒पस्थे॑
मा॒तुः सु॑र॒भा उ॑ लो॒के॑ ।
युवा॑ क॒विः पु॑रुनि॒ःष्ठ ऋ॒तावा॑
ध॒र्ता कृ॑ष्टी॒नाम् उ॒त मध्य॑ इ॒द्धः ।। ६

[1] agnir hotā nyasīdat yajīyān upasthe
[2] mātuḥ surabhā u loke
[3] yuvā kaviḥ puruniḥ ṣhṭha ṛtāvā
[4] dhartā krṣhṭīnām
[5] uta madhya iddhaḥ

[1] Mighty for sacrifice, Agni,
the priest of the call, takes his seat
[2] in the lap of the Mother,
in that rapturous other world;
[3] (he is) young and a seer, full of truth,
manifold in his fixed knowledge,
[4] the upholder of those that do the work (*krṣhṭīnām*);
[5] also in between he is kindled.

[*puruṇi-ṣhṭha:* manifold in fixed knowledge; standing out in his multitudes; Agni releases the truth and Right in many purposes and activities;

surabhā: rapturous;

purū: manifold;

krṣhṭīnām: workers;

māta: The mother is Earth, our physical being.

u loke: the other world; it is the supramental existence;

madhye: the vital and emotional being is the world in between.

Agni manifests in all of these worlds simultaneously.

upasthe: Agni takes his seat in us; he does it because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring Rightness, the Truth-in-movement *ṛta.* He releases this truth and right in many purposes and activities (*purūniḥshṭa*); He upholds men in their actions, efforts and labours (*krṣhṭīnām*). Since he upholds all human life and activity he is kindled in mid-space. Thus he is kindled in man (*samidha abodhi,* 5.1.1) and does his work for upward-climbing humanity.]

[''Agni thus takes his seat in us and because it is through human activity that he is to fulfil the sacrifice, because the ascending movement is not completed, he takes it in the lap of his mother in that rapturous middle world. For the middle world, the *bhuvaḥ,* including all those states of existence in which the mind and the life are interblended as the double medium through which the Purusha acts and connects Heaven and Earth, is the proper centre of all human action. Mind blended with the vital energies is our seat even here in the material world. The *bhuvaḥ* or middle regions are worlds of rapture and ecstasy because life-energy and the joy of life fulfil themselves

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there free from the restrictions of the material world in which it is an exile or invader seeking to dominate and use the rebellious earthly material for its purposes. Agni sits in the lap of the mother, on the principle of body in the material human being, occupying there the vitalized mind consciousness which is man's present centre of activity and bringing into it the mightier bliss of the rapturous middle world to support and enlarge even the vital and physical activities and enjoyments of our earthly existence. He sits there in the human sacrifice, full of eternal youth and vigour, *yuva,* in possession of the ideal truth and knowledge, in possession of the unerring rightness of the liberated pure ideal life and consciousness, *kaviḥ ṛtava,* and releasing that truth and right in many purposes and activities, *puruniḥ ṣhṭhaḥ,* for he works all these results as the upholder of men in their actions and efforts and labours, *dharta kṛṣhṭīnām,* — he is that in all his forms of force from the mere physical heat in earth and in our bodies to the divine Tapas in us and without us by which God affects and supports the existence of the cosmos; and because he is thus supremely the upholder of human life and activity, therefore he is kindled in the mid-space; the seat is on the fullness of the realized mind consciousness in the microcosm, in the rapturous mid-world of fulfilled life-energy in the macrocosm. There kindled, awakened and manifested in man, *samidhā abodhi,* (5.1.1), *samiddhaḥ,* (5.1.2), he does his work for upward-climbing humanity. Thus by the return in *iddhaḥ* to the words and the idea with which he started, the Rishi marks the close of the first movement of thought." (SA, HMF)]

5.1.7: Perfection in Pilgrim-sacrifice

प्र णु त्यं विप्रमध्वरेषु साधुम्
अग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन
नित्यं मृजन्ति वाजिनं घृतेन ॥ ७

[1] pra ṇu tyam vipram
[2] adhvareṣhu sādhum
[3] agnim hotāram īḷate namobhiḥ
[4] ā yaḥ tatāna rodasī ṛtena
[5] nityam mṛjanti vājinam ghṛtena

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[1] He, the illumined seer,
[2] achieves perfection in the pilgrim-sacrifices.
[3] Men pray with their prostrations of surrender to Agni, the Priest of the call.
[4] (He) stretched out the Heaven and Earth by the force of Truth;
[5] they rub bright with the Light (*ghṛta*), the eternal Horse of power (*vāji).*

[*ghṛtena:* The clarified butter, yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light.

pra iḷate: pray, adore, (*pra* is in line 1);

adhvara: journey, derived from *adhva* (path); It is translated as a pilgrimage-sacrifice since yajña is really a journey like a pilgrimage. One goes from one level of consciousness to the next higher level of consciousness.

sādhum: perfection;

vājī: horse of power;]

5.1.8: He is Our Guest

मा॒र्जा॒ल्यो॑ मृज्यते॒ स्वे दमू॑नाः
कविप्रश॒स्तो अति॑थिः शि॒वो नः॑ ।
स॒हस्र॑शृङ्गो वृष॒भस्तदो॑जा॒
विश्वाँ॑ अग्ने॒ सह॑सा॒ प्रास्य॒न्यान् ॥ ८

[1] mārjālyo mṛjyate sve damūnāḥ
[2] kavi-prashasto atithiḥ shivo naḥ
[3] sahasra-shṛngo vṛṣhabhas tadojā
[4] vishvām agne sahasā prāsi anyān

[1] The purifier, he is rubbed bright and pure,
he is the dweller in his own house (in us);
[2] proclaimed by seers,
he is our guest auspicious to us,
[3] (you are) the master-bull
with the thousand horses of thy flames,
because you have the strength of That.
[4] O Agni, by might you are in front of all others.

[*damūna:* own home: That is to say, having taken his place on the plane of the Truth which is his own proper home.

ojas: The force of the Truth, the perfect energy that belongs to this perfect knowledge.

mārjālya: purifier;

tat: That, the Supreme;

prāsi: in front;]

5.1.9: You Overpass All Others

प्र स॒द्यो अ॑ग्ने॒ अत्ये॑ष्य॒न्याना॒विर्यस्मै॒
चारु॑तमो ब॒भूथ॑ ।
ई॒ळेन्यो॑ वपु॒ष्यो॑ वि॒भावा॑
प्रि॒यो वि॒शामति॑थि॒र्मानु॑षीणाम् ॥ ९

[1] pra sadhyo agne ati eṣhi anyān
[2] āvir yasmai chārutamo babhūtha
[3] īḷenyo vapuṣhyo vibhāvā
[4] priyo vishām atithir mānuṣhīṇām

[1] O Agni, at once you go forward and overpass all others
[2] in whomsoever you have become manifest (*āviḥ*) in your splendid beauty;
[3] (you are) adorable, great of body
and wide of light;
[4] (you are) the beloved guest
of the human peoples.

[*ati:* beyond; go beyond;

pra: forward;

āviḥ: become manifest;]

5.1.10: Your Peace is Vast and Great

तुभ्यं॑ भरन्ति क्षि॒तयो॑ यविष्ठ
ब॒लिम॑ग्ने॒ अन्ति॑त॒ ओत दू॒रात् ।
आ भन्दि॑ष्ठस्य सुम॒तिं चि॑किद्धि
बृ॒हत् ते॑ अग्ने॒ महि॒ शर्म॑ भ॒द्रम् ॥ १०

[1] tubhyam bharanti kṣhitayo yaviṣhṭha
[2] balim agne antita ā uta dūrāt
[3] ā bhandiṣhṭhasya sumatim chikiddhi
[4] bṛhat te agne mahi sharma bhadram

[1] O ever youthful Agni, to you all the worlds
and their peoples bring
[2] their offering from near
and bring from afar;
[3] perceive the perfected mind in one who is most happy,
[4] vast and great and happy is the peace of yours, O Agni.

[*bandhiṣhṭha:* most happy;

balim: offering;]

5.1.11: Bring the Gods Here

आद्य रथं॑ भानुमो भानु॒मन्त॒मग्ने॒ तिष्ठं॑
यज॒तेभि॒: सम॑न्तम् ।
वि॒द्वान् प॑थी॒नामु॒र्व१॒॑न्तरि॑क्ष॒मेह
दे॒वान् ह॑वि॒रद्या॑य वक्षि ॥ ११

[1] ādya ratham bhānumo
[2] bhānumantam agne tiṣhṭha
[3] yajatebhiḥ samantam
[4] vidvān pathīnām uru antarikṣham
[5] ā iha devān havir adyāya vakṣhi

[2] O luminous Agni, mount
[1] the luminous wholeness of your car, today,
[3] with the lord of the sacrifice;
[4] you know the wide mid-world with all its paths;
[5] bring the gods here to partake of our offerings.

[*antarikṣha:* The vital or nervous plane (mid-world) is just above our material earth; it is called 'that in middle' in (5.1.6); through it the gods come to commune with man, but it is a confused wideness and its paths are many but intricate and tangled.

uru: wide; *samantam:* wholeness;]

5.1.12: Words of Delight

अवो॑चाम क॒वये॒ मेध्या॑य॒
वचो॑ व॒न्दारु॑ वृष॒भाय॒ वृष्णे॑ ।
गवि॑ष्ठिरो॒ नम॑सा॒ स्तोम॑म॒ग्नौ
दि॒वीव॑ रु॒क्ममु॑रु॒व्यञ्च॑मश्रेत् ॥ १२

[1] avochāma kavaye medhyāya
[2] vacho vandāru vṛṣhabhāya vṛṣhṇe
[3] gaviṣhṭhiro namasā stomam agnau
[4] divīva rukmam uruvyañcham ashret

[1] To the seer, the understanding one, we have uttered our adoration (stoma),
[2] the word of delight for the lord who is mighty;
[3] firm in the light, by submission to him one attains in Agni a fixity (stoma),
[4] even as in heaven, so here golden bright and vast-expanding.

[*vṛṣhabhā:* Bull; the mighty lord; a common epithet for Indra; it represents the generating, impregnating power, the lord of abundance; it is the fertilizing force of consciousness. *vṛṣhabha* often denotes the supreme Puruṣha whereas the infinite consciousness is referred to as Aditi.

vṛṣhṇe: the mighty one;

gaviṣhṭirah: firm in the light (*gau*); note *gau* does not mean cattle in the Veda. For S, it is the name of a seer here.

ashret: attains;

stoma: hymn of affirmation; fixity;]

5.2: The Liberation of the Divine Force

Rishis: Kumāra Ātreyaḥ, Vṛsha-jāna

Metre: Trishṭup, 1-11; Shakvarī, 12

1: Boy Pressed in the Secret Being
2: Who is this Boy?
3: Those Who Do Not Have the Word
4: Becoming Young Again
5: Knowledge and Strength Separated
6: Atri Releases the Hidden Force
7: Loosen from Us the Cords of Bondage
8: I Have Come to You, Agni

9: Overpowers the Undivine
10: Voices of Agni Slay the Foes
11: Fashioning a Perfect Laud
12: Work Out Peace for Man with Offering

[Nature in her ordinary limited and material workings holds the Divine Force concealed in her secret or subconscient being; only when consciousness enlarges itself towards the One and Infinite, is it manifested, born for the conscient Mind.

The clarities of the higher illumination cannot be kept so long as there is not this Strength to guard them; for hostile powers snatch them away and conceal them again in their secret cavern.

Agni (Divine Will-in-works) manifested in man, itself liberated, liberates him from the cords which bind him as a victim in the world-sacrifice; we attain to it by the teaching of Indra, the divine Mind, and it protects the uninterrupted play of the Light and destroys the powers of falsehood whose limitations cannot hem in its growth and its out-flaming; it brings the divine waters from the luminous Heaven, the divine wealth liberated from the attacks of the Enemy, and gives the final peace and perfection. (SA, SV)]

5.2.1: Boy Pressed in the Secret Being

कु॒मा॒रं मा॒ता यु॑व॒तिः
समु॑ब्धं॒ गुहा॑ बिभर्ति॒ न द॑दाति पि॒त्रे ।
अनी॑कमस्य॒ न मि॒नज्जना॑सः
पु॒रः प॑श्यन्ति॒ निहि॑तमर॒तौ ॥ १

[1] kumāram mātā yuvatiḥ
[2] samubdham guhā bibharti
[3] na dadāti pitre
[4] anīkam asya na minat
[5] janāsaḥ puraḥ pashyanti nihitam aratau

[2] Pressed down in her secret being,
[1] the young Mother bears the Boy
[3] and gives him not to the Father;
[4] but his force is not diminished,
[5] the peoples behold him in front established inwardly in the movement.

[*mātā, pitre:* The Mother and Father are always either Nature and the Soul or the material being and the pure mental being.

guhā: cave, secret being;

puraḥ: in front; *nihitam:* established inwardly; Agni as the *purohit* leads and conducts the work of the sacrifice established inwardly.

aratau: movement;

bibharti: bears;]

5.2.2: Who is This Boy?

कमे॒तं त्वं यु॑वते कुमा॒रं
पेषी॑ बिभर्षि॒ महि॑षी जजान ।
पू॒र्वीर्हि॑ गर्भः॑ श॒रदो॑ व॒वर्धाऽप॑श्यं
जा॒तं यदसू॑त मा॒ता ॥ २

[1] kam etam tvam yuvate kumāram
[2] peṣhī bibharshi
[3] mahiṣhī jajāna
[4] pūrvīr hi garbhaḥ sharado vavardhā
[5] apashyam jātam yat asūta mātā

[1] O young Mother, who is this Boy
[2] whom you bear in yourself when you are compressed into form,
[3] but thy vastness gives him birth?
[4] For many seasons the Child grew in the womb;
[5] I saw him born when the Mother brought him forth (*asūta*).

[Just as a human mother guards and nourishes her baby in her womb for nine months, the material Nature hides the Divine Force Agni in its womb for protection. When the consciousness enlarges itself towards the one, the mother Nature releases Agni; the father, the mental being, looks at him and places his energies in him. Then he is ready to meet the adversaries as indicated in verse 3.]

[The word *kumāra* (boy) in singular occurs about 8 times in RV. In all the places, it refers to Agni.

peṣhī: form;

sharada: seasons;

asūta: to release, to bring forth;]

5.2.3: Those Who do not Have the Word

हिर॑ण्यदन्तं॒ शुचि॑वर्णमा॒रात्
क्षेत्रा॑दपश्य॒मायु॒धा मिमा॑नम् ।
द॒दा॒नो अ॑स्मा अ॒मृतं॑ वि॒पृक॒त्
किं माम॑नि॒न्द्राः कृ॑णवन्ननु॒क्थाः ॥ ३

[1] hiraṇyadantam shuchi-varṇam
[2] ārāt kṣhetrāt apashyam
[3] āyudhā mimānam
[4] dadāno asmā amṛtam vipṛkvat
[5] kim mām anindrāḥ kṛṇavann anukthāḥ

[2] I saw one far off in the field of being
[1] tusked with golden light and pure, bright of hue,
[3] shaping the weapons of his war.
[4] I give to him the immortality in me in all my separate parts;
[5] and to me what shall they do
who have not the Word
and the God-Mind (Indra) is not in them?

[*amṛtam:* immortality; Soma, the delight of existence; it is given to the gods in three parts, on three levels of our being, the mind, life and body. See (5.28.3).

anukthāḥ: who have not the word; the expressive Word which manifests that which is hidden, brings out into expression that which is unexpressed.

anindrāḥ: those who do not have Indra-power (God-Mind);

ārāt: far off; also *are* in (4.11.6). But S translates it as 'nearby'.]

5.2.4: Becoming Young Again

क्षेत्रा॑दपश्यं सनु॒तश्चर॑न्तं
सु॒मद् यू॒थं न पु॒रु शोभ॑मानम् ।
न ता अ॑गृभ्र॒न्नज॑निष्ट॒ हि षः
पलि॑क्नी॒रिद्यु॑व॒तयो॑ भवन्ति ॥ ४

[1] kṣhetrāt apashyam sanutaḥ charantam
[2] sumat yūtham na puru shobha-mānam
[3] na tā agṛbhrann ajaniṣhṭa hi ṣhaḥ
[4] paliknīr it yuvatayo bhavanti

[1] In that field I saw ranging apart (*sanutaḥ*)
[2] what seemed a happy herd
in its many forms of beauty;
[3] None could seize on them, for he was born;
[4] even they, that were grey with age, became young again.

[*sumat yūtham:* happy herd;]

5.2.5: Knowledge and Strength Separated

के मे॑ मर्य॒कं वि य॑वन्त॒ गोभि॒र्न
येषां॑ गो॒पा अर॑णश्चि॒दास॑ ।
य ईं॑ जगृ॒भुरव॒ ते सृ॑ज॒न्त्वाजा॑ति
प॒श्व उप॑ नश्चिकि॒त्वान् ॥ ५

[1] ke me maryakam vi yavanta gobhir
[2] na yeṣhām gopā araṇaḥ chidāsa
[3] ya īm jagṛbhur ava te sṛjantu
[4] ājāti pashva upa naḥ chikitvān

[1] Who were they that divorced my strength from the herds of Light?
[2] Against them there was no protector nor any worker in this war.
[3] Let those that took them from me, release them back to me;
[4] he has become aware and is driving back to us, our lost herds of vision.

[*chikitvān:* become aware;]

5.2.6: Atri Releases the Hidden Force

व॒सां राजा॑नं वस॒तिं जना॑ना॒मरा॑तयो॒
नि द॑धु॒र्मर्त्ये॑षु ।
ब्रह्मा॒ण्यत्रे॒रव॒ तं सृ॑जन्तु
निन्दि॒तारो॒ निन्द्या॑सो भवन्तु ॥ ६

[1] vasām rājānam vasatim janānām
[2] arātayo ni dadhuḥ martyeṣhu
[3] brahmāṇi atreḥ ava tam sṛjantu
[4] ninditāro nindyāso bhavantu

[3] Let the wisdom-words of Atri release him,
[1] the king of those who dwell in creatures, he in whom all creatures dwell,
[2] who is hidden within mortals by hostile powers;
[4] let the confiners be themselves confined.

[These hostile forces (*arātaya,* in line 2) are not swarming in the outside environments alone. They enter and lodge themselves in the being of man as well. Wrong thoughts, ugly feelings and tendencies, passions, obscurities of nature — all these attract the corresponding forces, act as windows through which they can enter and build themselves a home in man. They crowd in and push behind the veil of their activities the divine Guest, the true monarch of the nine-gated city of the body of man. It is by the potent Word of Knowledge that these veils are pierced and the enclosures are themselves engulfed.

brahmāṇi: wisdom-words;

vasām janānām: those who dwell in creatures.]

5.2.7: Loosen from Us the Cords of Bondage

शुनं॑श्चि॒च्छेपं॒ निदि॑तं
स॒हस्रा॒द्यूपा॑दमुञ्चो॒ अशा॑मिष्ट॒ हि षः ।
ए॒वास्मद॑ग्ने॒ वि मु॑मुग्धि॒ पाशा॒न्
होत॑श्चिकित्व इ॒ह तू नि॒षद्य॑ ॥ ७

[1] shunaḥ chit shepam niditam
[2] sahasrāt yupāt
[3] amuñcho ashamiṣhṭa hi ṣhaḥ
[4] eva asmat agne vi mumugdhi pāshān
[5] hotaḥ chikitva iha tū niṣhadya

[1] Shunahshepa too was bound
[2] to the thousand-fold post of the sacrifice;
[3] him you did release, yea,
he accomplished perfection by his works;
[4] loosen from us the cords of our bondage,
[5] so do you take your seat here in us,
O conscious knower, O Priest of our call.

[*shunaḥ shepam:* Head of delight; name of a seer;

pāshān mumugdhi: release us from the Cords of Bondage.

"Ignorance, this matrix of sin, has in its substantial effect the appearance of a triple cord of limited mind, inefficient life, obscure physical animality, the three ropes with which the Riṣhi Shunaḥshepaḥ in the parable was bound as a victim to the sacrificial post. The whole result is a struggling or inert poverty of being; it is the meagreness of a mortal undelight and the insufficiency of a being that collapses at every moment towards death. When Varuṇa, the Mighty, comes and sunders this threefold restraint, we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being. The upper cord flies upward releasing the wings of the Soul into superconscient heights; the middle cord parts both ways and all ways, the constrained life breaking out into a happy breadth of existence; the lower cord collapses downward taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the inconscient." [SA, SV, p. 453]. For details, see the Sūktās RV (1.24) and RV (1.25) in, 'Secrets of Rig Veda', SAKSIVC, 2003.

There is no need to explain the mantra with the legend of the seer Shunaḥshepa and his release from the sacrificial post, as done by S.

ashamiṣhṭa: (he) attained to calm, (S); achieved perfection by his work.]

5.2.8: I Have Come to You, Agni

हृ॒णी॒यमा॑नो॒ अप॒ हि मदैये॒:
प्र मे॑ दे॒वानां॑ व्र॒तपा उ॑वाच ।
इन्द्रो॑ वि॒द्वाँ अनु॒ हि त्वा॒ च॒चक्ष॒
तेना॒हम॑ग्ने॒ अनु॑शिष्ट॒ आगा॑म् ॥ ८

[1] hṛṇīyamāno apa hi mat aiyeḥ
[2] pra me devānām vratapā uvācha
[3] indro vidvān anu hi tvā chachakṣha
[4] tena aham agne anushiṣhṭa āgām

[1] May you not grow angry and
depart from me!
[2] He who guards the law of action
of the godheads, told me of thee;
[3] Indra knew and sought after and saw thee,
[4] and taught by him, I have come to thee.

[*apa + hi + aiyeḥ:* depart;

anushiṣhṭa; taught (by him);]

5.2.9: Overpowers the Undivine

वि ज्योति॑षा बृह॒ता भा॑त्य॒ग्निरा॒विर्विश्वा॑नि
कृणुते महि॒त्वा ।

प्रादे॑वीर्मा॒याः सं॑हते दुरेवा॒ः
शिशी॑ते॒ शृङ्गे॒ रक्षं॑से वि॒निक्षे॑ ॥ ९

[1] vi jyotiṣhā bṛhatā bhāti agniḥ
[2] āviḥ vishvāni kṛṇute mahitvā
[3] pra adeviḥ māyāḥ sahate durevāḥ
[4] shishīte shṛnge rakṣhase vinikṣhe

[1] Agni shines out with the Vast Light
[2] and makes all things manifest by his greatness.
[3] He overpowers the workings of knowledge that are undivine, and evil in their impulse;
[4] he sharpens his horns to gore the rākṣhasa.

[*adevi-māya:* the formation of falsehood; even though this word is frequently used in vedāntic talks, this word is not found in the Upaniṣhads.

māya: There are two kinds of māya, the divine and undivine (*adevī),* the formations of the truth and the formations of the falsehood.]

5.2.10: Voices of Agni Slay the Foes

उ॒त स्वा॒नासो॑ दि॒वि ष॑न्त्व॒ग्नेस्ति॒ग्मायु॑धा॒
रक्षं॑से॒ हन्त॒वा उ॑ ।
मदे॑ चिदस्य॒ प्र रु॑जन्ति॒ भामा॒
न व॑रन्ते परि॒बाधो॒ अदे॑वीः ॥ १०

[1] uta svānāso divi ṣhantu agneḥ
[2] tigma-āyudhā rakṣhase hantavā u
[3] made chit asya pra rujanti bhāmā
[4] na varante paribādho adevīḥ

[1] May the voices of Agni in our heavens
[2] be sharp weapons to slay the rākṣhasa!
[3] In his ecstasy his angers break down,
[4] all the undivine obstructions that besiege us, cannot pen him in.

[*bhāmā:* anger;
adevīḥ: undivine;]

5.2.11: Fashioning a Perfect Laud

ए॒तं ते॒ स्तोमं॑ तुविजात॒ विप्रो॒
रथं॒ न धीर॒ः स्वपा॑ अतक्षम् ।
यदीद॑ग्ने॒ प्रति॒ त्वं दे॑व॒ हर्या॒ः
स्व॑र्वतीर॒प ए॑ना जयेम ॥ ११

[1] etam te stomam tuvijāta vipro
[2] ratham na dhīraḥ svapā atakṣham
[3] yadīd agne prati tvam deva haryāḥ
[4] svarvatīr apa enā jayema

[1] O you of many births, this laud has been fashioned for thee,
[2] like a chariot by me, a sage, a thinker and a man of perfect works.
[3] O Agni, if you take an answering delight in it,
[4] by this we may conquer the waters that carry the light of the sun-world.

[*svar:* Sun-world,
dhīraḥ: thinker,
svapā: su + apā: perfect in works;
haryāḥ: answering delight;
tuvijāta: Agni is born in all the seekers; hence he is of many births.

The idea of the hymn or mantra being fashioned by the seeker is in (1.171.2), (6.16.47) and others. See also the introductory essay on Mantra in the beginning.]

5.2.12: Work Out Peace for Man with Offering

तु॒वि॒ग्रीवो॑ वृ॑ष॒भो वा॑वृधा॒नो॑ऽश॒त्र्व१॒॑र्यः
स॒मं॑जाति॒ वेद॑ः ।
इ॒तीम॒म॒ग्निम॒मृता॑ अवोचन्
ब॒र्हिष्म॑ते॒ मन॑वे॒ शर्म॑ यंसद्ध॒विष्म॑ते॒
मन॑वे॒ शर्म॑ यंसत् ॥ १२

[1] tuvigrīvo vṛshabho vāvṛdhānaḥ
[2] ashatru aryaḥ samajāti vedaḥ
[3] iti imam agnim amṛtāḥ avochan
[4] barhiṣhmate manave sharma yamsat
[5] haviṣhmate manave sharma yamsat

[1] Increases in us is the Bull, with the neck of might,
[2] which drives to us the treasure of knowledge that was withheld by our enemy; none can destroy it (the bull).
[3] For so have the Powers Immortal spoken to Agni
[4] that he work out peace for the man who prepares the sacred seat,
[5] that he work out peace for the man who carries in his hand the offering.

[*veda:* riches of knowledge; the wealth of the luminous herds.

samajāti: drive away,

vṛshabha: Bull, see (5.1.12)

aryaḥ: destroyer]

End of Sūkta

Legend given by S. to Explain (5.2)

The commentator Sāyaṇa Āchārya explains the Sūkta RV (5.2) using a legend connected with a person Vṛsha-jāna (Vṛsha jāra). The name of the seer of this mantra is also Vṛshajāna. No one knows definitely whether the person of this legend and the seer are same or not. Before quoting the legend, a few remarks may be appropriate.

(i) The legend has no moral or ethical lesson. It appears to be a mere squabble.

(ii) A Veda mantra is supposed to be revealed to the seer in a superconscient state. Clearly it is ludicrous to assume that the legend is a divine revelation.

(iii) The connection between the many mantrās of this Sūkta and this legend is very tenuous, to say the least.

(iv) To force the connection, S. gives arbitrary meanings to several words. For instance he renders the word *'yuvati'* (maiden) as a *pishāchi* (goddess).

We reproduce below the translation and explanation due to Wilson.

Rāja Tryaruṇa, the son of Trivṛṣhṇa of the race of Ikṣhwākūs had for his *purohita* Vṛsha, the son of Jana; it was the custom, it is said, when a Rāja and his *purohit* went out in the same chariot, that the latter should drive, and on occasion of this kind, the chariot went over a Brahman boy who was playing in the road, and killed him; a dispute ensued between the Rāja and the priest blaming each other as the murderer, the former accusing the latter because he was driving, the *purohit* retorting, that as the chariot was the Rāja's, he was the responsible person; they referred the matter to an assembly of the Ikṣhwākūs, who decided against the *purohit*; Vṛsha restored the boy to life by the prayer thenceforth called after him Varṣha-Sama; but being offended with the Ikṣhwākūs for what he considered their partiality, fire thenceforth ceased to perform its functions in their dwellings and the cooking of their food and other offices ceased; attributing this to the displeasure of the Riṣhi, the Ikṣhwākūs respectfully invoked his presence, and with the same mantra, he prayed that the energy of fire would be restored to them, which accordingly took place; this energy or activity is designated by the unusual term of *haras, agner haras;* so far the legend is intelligible, but what follows is rather obscure; Sāyaṇa proceeds; so singing, the Riṣhi having seen distinctly the sin of killing brāhmin become the wife of the king Trasadasyu, in the garb of a *pishāchi*, and that she, having taken the *haras* away from the fire-chamber, was concealing it in her regal clothing; he, having propitiated that *Haras* by *Varṣha-Sāma*, re-united it with Agni, upon which the offices of fire, in cooking and the like, were discharged as before; Sāyaṇa adds to his version a quotation from the Tāṇḍya Brāhmaṇa which stops with the restoration of the boy to life; *Nītimanjari* cites the legend from the Bṛhad-devata, the first part of which is the same as that given above but there is some slight variation in the conclusion; after the decision against the *purohit*, this authority continues, the Atharvan having seen (or composed) the Añgirasa mantrās, restored the boy to life, but being in wrath, deserted the king, and went to another country; upon his departure, the *haras* or function of Agni ceased, and there were no more burnt-offerings; the Rāja, being much distressed, went to the Riṣhi, and pacified and brought him back, and prevailed upon him to become his *purohit* once more; still the fire withheld its activity, until the Riṣhi discovered that the queen was in reality a *pishāchi,* with whom the *haras* had associated, and was seated on the throne with her, and hidden in her robe; on discovering this, the Riṣhi repeated the second stanza of this Sūkta (5.2.2), to which *haras* in the form of a boy, replied; the Riṣhi then recited the ninth stanza, (5.2.9) on which the flame burst forth and consumed the *pishāchi,* after which things went on as before; if there be any meaning in this legend, it may possibly intimate some quarrel between the princess and priests, and a consequent temporary discontinuance of worship with fire. (H. H. Wilson's translation of Rig Veda Samhita).

The reader can compare the detailed translation of this Sūkta and this legend and arrive at his/her own conclusions. The legend is given here in some detail to give the reader some idea of the methodology of Sāyaṇa.]

5.3: The Divine Force, Conqueror of the Supreme Good

Riṣhi: Vasushruta Ātreyaḥ
Metre: Virāṭ, 1; Triṣhṭup, 2-12

1: Agni Becomes Mitra (Lord of Love)
2: Work of Deity Aryamā
3: Rudra and Viṣhṇu
4: Self-Expression of the Being
5: Master of Self-Law (*svadhā*)
6: Agni's Protection
7: One Who Oppresses Us with Duality
8: You Travel to the House of Treasure
9: Father Who Becomes Your Son
10: Establishes the Mighty One
11: You Carry Us Beyond Stumblings
12: The Evil has been Identified

[The Divine Will-Force is that of which all the other godheads are forms; he manifests all these powers of supreme Truth as he grows in us.

Thus the supreme state of conscious being is attained; by that our complex and manifold existence is maintained in the Light and the Joy.

The Riṣhi prays that the evil may not be allowed to express itself again in him; may the secret soul in us, who is the Father of things but in us appears as the child of our works and our evolution, open itself to the vast Truth-consciousness.

Agni will destroy all the powers of falsehood and evil who seek to make us stumble and would rob us of our heavenly treasure.

In this hymn, Agni is hymned as the supreme and universal deva. So also in RV (2.1). Similarly Indra is hymned by Vāmadeva in RV (4.26). Similarly Soma is regarded as supreme in RV (9.83).]

5.3.1: Agni Becomes Mitra (Lord of Love)

त्वम॑ग्ने॒ वरु॑णो॒ जाय॑से॒ यत्
त्वं मि॒त्रो भ॑वसि॒ यत्समि॑द्धः ।
त्वे विश्वे॑ सहसस्पुत्र दे॒वास्त्वमिन्द्रो॑
दा॒शुषे॒ मर्त्या॑य ॥ १

[1] tvam agne varuṇaḥ jāyase yat
[2] tvam mitro bhavasi yat samiddhaḥ
[3] tve vishve sahasaḥ putra devāḥ
[4] tvam indraḥ dāshuṣhe martyāya

[1] You are he (Varuṇa) of the Wideness, O Will (Agni), when you are born;
[2] you become the Lord of Love (Mitra) when you are entirely kindled.
[3] In thee are all the gods, O son of Force;
[4] you are the Power-in-Mind (Indra) for the mortal who gives the offering.

[Varuṇa: who represents the ethereal purity and oceanic wideness of the infinite Truth.

Mitra: the all-embracing harmony of the Truth, the Friend of all beings, therefore the Lord of Love.

Indra: ruler of our being, Master of Swar which is the luminous world of the Divine Mind.]

5.3.2: Work of Deity Aryamā

त्वम॑र्य॒मा भ॑वसि॒ यत्क॒नीनां॒
नाम॑ स्वधाव॒न् गुह्यं॑ बिभर्षि ।
अ॒ञ्जन्ति॑ मि॒त्रं सुधि॑तं॒ न गोभि॒र्यद्
दम्प॑ती॒ सम॑नसा कृ॒णोषि॑ ।। २

[1] tvam aryamā bhavasi yat
[2] kanīnām nāma svadhāvan guhyam
bibharṣhi
[3] añjanti mitram sudhitam na gobhir
[4] yat dampatī samanasā kṛṇoṣhi

[1] You become Aryaman
[2] when you bear the secret Name of the Virgins, O holder of the self-law (*svadhā*).
[3] They reveal thee with the Rays (*gobhiḥ*) as Mitra perfectly founded,
[4] when you make of one mind
the Lord of the house and his Spouse.

[Aryamā: the aspiring power and action of the Truth.

kanīnām: virgins: the unripe Radiances that our aspiration has to prepare for their union with the higher power of the soul; Aryaman holds their secret sense, the Name or Numen, which is manifested when aspiration arrives at the light of knowledge and Mitra harmonises soul and nature.

dampatī: Lord of the house and the spouse: the Soul and Nature.

dam: mansion, the human body.]

5.3.3: Rudra and Viṣhṇu

तव॑ श्रि॒ये म॒रुतो॑ मर्जयन्त॒ रुद्र॒
यत् ते॒ जनि॑म॒ चारु॑ चि॒त्रम् ।
प॒दं यद्विष्णो॑रुप॒मं नि॒धायि॒
तेन॑ पासि॒ गुह्यं॒ नाम॒ गोना॑म् ।। ३

[1] tava shriye maruto marjayanta rudra
[2] yat te janima chāru chitram
[3] padam yat viṣhṇoḥ upamam nidhāyi
[4] tena pāsi guhyam nāma gonām

[1] For your glory, O Rudra, the Life-Powers render bright
[2] your birth into a richly manifold beauty.
[3] When that highest stride of Vishṇu
has been established within,
[4] you guard by it
the secret Name of the Ray-Cows.

[*chāru chitram:* the Supreme World of Light. Agni is said elsewhere to become in his being the highest of the shining worlds.

marjayanta: render bright; purify;

Vishṇu: He has three strides or movements, earth, heaven and the supreme world of which Light, Truth and the Sun are the foundation.

gonām: Ray-Cows; The highest divine sense of the illuminations of Knowledge is found in the superconscient worlds of supreme Light.]

5.3.4: Self-expression of the Being

तव॑ श्रि॒या सु॒दृशो॑ देव
दे॒वाः पु॒रू दधा॑ना अ॒मृतं॑ सपन्त ।
होता॑रम॒ग्निं मनु॑षो॒ नि षे॑दुर्दश॒स्यन्तं॑
उ॒शिज॒ः शंस॑मा॒योः ।। ४

[1] tava shriyā sudṛsho deva
[2] devāḥ purū dadhānā amṛtam
sapanta

[3] hotāram agnim manuṣho ni ṣheduḥ
[4] dashasyantaḥ ushijaḥ shamsam āyoḥ

[2] The gods hold all that multiple existence and taste (or touch) immortality,
[1] by the glory of thee
who has the right vision, O godhead;
[3] men take up their session
with Agni, the Priest of the call;
[4] aspiring, they make a gift of the self-expression of the being.

uṣhijaḥ: aspiring; name of a seer;
shamsam: self-expression, (3.18.2, 4.6.11);
āyoḥ: of being, (10.5.6), of human being (4.6.11), (4.2.12);]

5.3.5: Master of Self-law (*svadhā*)

न त्वद्धोता॒ पूर्वो॑ अग्ने॒ यजी॑या॒न्
न काव्यैः॑ प॒रो अ॑स्ति स्वधावः ।
वि॒शश्च॒ यस्या॒ अति॑थि॒र्भवा॑सि॒
स य॒ज्ञेन॑ वनवद् देव॒ मर्ताँ॑न् ॥ ५

[1] na tvat hotā pūrvo agne yajīyān
[2] na kāvyaiḥ paro asti svadhāvaḥ
[3] vishaḥ cha yasyāḥ atithiḥ bhavāsi
[4] saḥ yajñena vanavat deva martān

[1] There is none who precedes thee as the priest of the call,
none mightier for sacrifice, O Agni;
[2] none is supreme over thee in the seer-wisdoms, O Master of the self-law,
[3] The person of whom you becomes the guest,
[4] he conquers by sacrifice those who are mortals, O Godhead.

[*svadhā:* Self-ordering power of nature; it is an important Vedic concept. Every aspect of manifestation consists within itself its law of development. There is no idea of exclusive control of anything from the outside, like the proverbial absentee landlord.]

5.3.6: Agni's Protection

व॒यम॑ग्ने वनुया॒म त्वोता॑
वसू॒यवो॑ ह॒विषा॒ बुध्य॑मानाः ।
व॒यं स॑म॒र्ये वि॒दथे॒ष्वह्नाँ॑
व॒यं रा॒या स॑हसस्पुत्र॒ मर्ताँ॑न् ॥ ६

[1] vayam agne vanuyāma tvotā
[2] vasūyavo haviṣhā budhyamānāḥ
[3] vayam samarye
[4] vidatheṣhu ahnām
[5] vayam rāyā sahasaḥ putra martān

[1] May we win the riches,
guarded by thee, O Agni,
[2] we the seekers of riches awakened by thee, making the offerings,
[3] (may) we win in the great struggle,
[4] (may) we win in our discoveries of knowledge through our days;
[5] May we overcome mortals by the treasure, O son of Force.

[*ahnām:* days: the periods of Light visiting the soul;
vanuyāma: win (riches);
tvotā: tvā-ūta: guarded by thee;]

5.3.7: One Who Oppresses Us with Duality

यो न॒ आगो॑ अ॒भ्येनो॒
भ॒रात्यधीद॒घम॒घशं॑से दधात ।
ज॒ही चि॑कित्वो अ॒भिशं॑स्तिमे॒ताम॒ग्ने॒
यो नो॑ म॒र्चय॑ति द्व॒येन॑ ॥ ७

[1] yo naḥ āgaḥ abhi enaḥ bharāti
[2] adhi it agham aghashamse dadhāta
[3] jahī chikitvaḥ abhishastim etām
[4] agne yaḥ naḥ marchayati dvayena

[1] He, who seeks to bring sin and transgression into us,
[2] on himself, the expresser of evil, may there be put that evil;
[3] slay this hostile assault,
[4] slay even him, O Agni, who oppresses us with the duality.

[*dvaya:* duality; the division or the twofoldness of the nature divided between good and evil.

āgaḥ: transgression;

enaḥ: sin;

aghashamsa: one who expresses evil;]

5.3.8: You Travel to the House of Treasure

त्वाम॒स्या व्यु॑षि दे॒व
पूर्वे॑ दू॒तं कृ॑ण्वा॒ना अ॑यजन्त ह॒व्यैः ।
सं॒स्थे यद॑ग्न॒ ईय॑से र॒यीणां॑
दे॒वो मर्तै॒र्वसु॑भिरि॒ध्यमा॑नः ॥ ८

[1] tvām asyāḥ vi-uṣhi deva
[2] pūrve dūtam kṛṇvānāḥ
[3] ayajanta havyaiḥ
[4] samsthe yat agne īyase rayīṇām
[5] devaḥ martaiḥ vasubhiḥ idhyamānaḥ

[1] O Godhead, in the dawning of this night;
[2] the ancients made you their messenger,
[3] and gave sacrifice with their offering;
[4] for you travel to the House of treasures;
[5] you are the godhead kindled by the mortals who have light (or the riches).

[*pūrve:* The ancient seers who discovered the secret wisdom.

samsthe: The supreme world of Truth and Bliss.]

5.3.9: Father Who Becomes Your Son

अवं॑ स्पृधि पि॒त॒रं॑ योधिं॑ वि॒द्वान्
पु॒त्रो यस्ते॑ सहसः सून ऊ॒हे ।
क॒दा चिं॑कित्वो अ॒भि चं॑क्षसे॒ नोऽग्ने॑
क॒दाँ ऋं॑त॒चिद् यां॑तयासे ॥ ९

[1] ava spṛdhi pitaram yodhi vidvān
[2] putraḥ yaḥ te sahasaḥ sūna ūhe
[3] kadā chikitvaḥ abhi chakṣhase naḥ
[4] agne kadām ṛtachit yātayāse

[1] Rescue thy father; in thy knowledge keep him safe,
[2] thy father who becomes thy son and bears thee, O son of force.
[3] When will you have that vision for us, O conscious Knower (*chikitva*)?
[4] when will you set us to the journey, O Agni, with your Truth-consciousness?

5.3.10: Establishes the Mighty One

भूरि॒ नाम॒ वन्द॑मानो दधाति पि॒ता
व॑सो॒ यदि॒ तज्जो॒षया॑से ।
कु॒विद् दे॒वस्य॒ सह॑सा चका॒नः
सु॒म्नम॒ग्निर्व॑नते वावृ॒धा॒नः ॥ १०

[1] bhūri nāma vandamānaḥ dadhāti pitā
[2] vaso yadi tat joṣhayāse
[3] kuvit devasya sahasā chakānaḥ sumnam
[4] agniḥ vanate vāvṛdhānaḥ

[1] The father adores and establishes the mighty name
[2] because you, the shining one, brings him to accept and take pleasure in it.
[3] Desiring the bliss of the godhead (*deva*)
[4] Agni increases once and again and conquers it by force (*sahasa*).

[The world of Truth is also called the Wideness or the Vast or the Vast Truth.

deva: godhead; the supreme Deity, of whom all the gods are different Names and Powers.

vasu: shining one;

chakānaḥ: desiring;

sahasā: force.]

5.3.11: You Carry Us Beyond Stumblings

त्वम॒ङ्ग ज॑रि॒तारं॑ यविष्ठ॒
विश्वा॑न्यग्ने दुरि॒ताति॑ पर्षि ।
स्ते॒ना अ॑दृश्रन् रि॒पवो॒ जना॒सोऽज्ञा॑तकेता
वृजि॒ना अ॑भूवन् ॥ ११

[1] tvam anga jaritāram yaviṣhṭha
[2] vishvāni agne duritā ati parṣhi
[3] stenāḥ adṛshran ripavaḥ janāsaḥ
[4] ajñāta-ketāḥ vṛjināḥ abhūvan

[2] O Agni, you carry safe your adorer, beyond all stumblings
[1] O youthful god;
[3] for the hostile beings are seen, the thieves,
[4] even they who know not the intuitive knowledge and turn to crookedness.

[*ketu:* intuition; see (5.7.4);

stenāḥ: thief;

ripu: foe; hostile being;

ajñāta-ketāḥ: one who has no intuition;

vṛjina: crookedness;]

5.3.12: The Evil has been Identified

इ॒मे यामा॑सस्त्व॒द्रिग॑भूव॒न्
वस॑वे वा॒ तदिदागो॑ अवाचि ।
नाहा॒यम॒ग्निर॒भिश॑स्तये नो॒ न रीष॑ते
वावृ॒धा॒नः परा॑ दात् ॥ १२

[1] ime yāmāsaḥ tvadrik abhūvan
[2] vasave vā tat it āgaḥ avāchi
[3] na aha ayam agniḥ
[4] abhishastaye naḥ na rīṣhate
[5] vavṛdhānaḥ parā dāt

[1] These journeys have turned towards thee;
[2] that evil in us has been declared to the Shining One;
[3] O this Agni
[5] as he grows will not deliver us
[4] to the assailant and the hurter.

[*yāmāsaḥ:* journeys;
agaḥ: evil;
rīshate: hurter;
abhishastaye: assailant;]

5.4: The Divine Will, Priest, Warrior and Leader of Our Journey

Rishi: Vasushruta Ātreyaḥ
Metre: Trishṭup

1: I Direct My Delight Towards Agni
2: Turn Towards Us the Inspirations
3: Set Agni within You
4: Knower of All Things Born
5: Agni Domiciled in Our House
6: Make a Free Space
7: Establish Every Type of Riches in Us
8: Triple-armoured Peace
9: Carry Us Through All Calamities
10: I, a Mortal, Call Thee Immortal
11: The Other World (*u loka*)

[The Rishi hymns the Divine Force that knows all the successive births of the soul on its ascending planes of existence; and as priest of his upward and onward-journeying sacrifice gives him the purity, the power, the knowledge, the increasing riches, the faculty of new formation and spiritual productiveness by which the mortal grows into immortality.

It destroys the enemy, the assailants, the powers of evil, enriches the soul with all that they try to withhold, gives the triple peace and the triple fulfilment of the mental, vital and physical being and, labouring in the light of the supramental Truth, leads beyond, creating in us the world of immortal felicity. (SA, SV)]

5.4.1: I Direct My Delight towards Agni

त्वाम॑ग्ने॒ वसु॑पति॒ं वसू॑नाम॒भि
प्र म॑न्दे अध्व॒रेषु॑ राजन् ।
त्व॒या वाजं॑ वाज॒यन्तो॑ जयेमा॒ऽभि
ष्या॑म पृत्सु॒तीर्मर्त्या॑नाम् ॥ १

[1] tvām agne vasupatim vasūnām
[2] abhi pra mande adhvareṣhu
[3] rājan tvayā vājam vājayantaḥ jayema
[4] abhi shyāma pṛtsutīḥ martyānām

[2] I direct my delight towards thee in the pilgrim-sacrifice,
[1] O Agni, wealth-master of the riches.
[3] O King, replenishing thee,
may we conquer the plenitude;
[4] may we overcome the battle-hosts of mortals.

[*vājam:* plenitude;]

5.4.2: Turn towards Us the Inspirations

ह॒व्य॒वाळ॒ग्निर॒जर॑ः पि॒ता नो॑
वि॒भुर्वि॒भावा॑ सु॒दृशी॑को अ॒स्मे ।
सु॒गा॒र्ह॒प॒त्याः समिषो॑ दिदीह्यस्म॒द्र्य१॒॑क्
सं मि॑मीहि॒ श्रवां॑सि ॥ २

[1] havyavāṭ agniḥ ajaraḥ pitā naḥ
[2] vibhuḥ vibhāvā sudṛshīkaḥ asme
[3] su-gārha-patyāḥ sam iṣhaḥ didīhi
[4] asmadryak sam mimīhi shravāmsi

[1] The ageless Agni that carries the offering is the Father of us,
[2] he in us is pervasive in his being, is extended in light and is perfect in vision.

[3] **Accomplished in the works of the master of house, blaze out thy forces,**
[4] **form thy inspirations of knowledge and turn them towards us.**

[*shravāmsi:* inspirations; see (5.16.4);

su-gārhapati: Agni; he is here the supreme Will dwelling in us, Father and Lord of our being; he is to act in us entirely by the divine will and knowledge.]

5.4.3: Set Agni Within You

वि॒शां क॒विं वि॒श्पति॒ं मानु॑षीणा॒ं
शुचि॑ं पाव॒कं घृ॒तपृ॑ष्ठम॒ग्निम् ।
नि होता॑रं विश्व॒विद॑ं दधिध्वे॒
स दे॒वेषु॑ वनते॒ वार्या॑णि ॥ ३

[1] vishām kavim vishpatim mānuṣhīṇām
[2] shuchim pāvakam
[3] ghṛta-pṛṣhṭham agnim
[4] ni hotāram vishvavidam dadhidhve
[5] saḥ deveṣhu vanate vāryāṇi

[4] **Set within you Agni as the omniscient priest of the call (*hotāram*),**
[1] **the seer, the master of men, lord of the human peoples,**
[2] **pure and purifying,**
[3] **with its back of light;**
[5] **he shall win our desirable things in the godheads.**

[*ni-dadhidhve:* set within;

ghṛtapṛṣhṭam: that having the light for its back.]

5.4.4: Knower of All Things Born

जु॒षस्वा॑ग्न॒ इळ॑या स॒जोषा॒
यत॑मानो र॒श्मिभि॒ः सूर्य॑स्य ।
जु॒षस्व॑ नः स॒मिध॑ं जातवेद॒
आ च॑ दे॒वान् ह॑वि॒रद्या॑य वक्षि ॥ ४

[1] juṣhasva agna iḷayā sajoṣhāḥ
[2] yatamānaḥ rashmibhiḥ sūryasya
[3] juṣhasva naḥ samidham jātaveda
[4] ā cha devān haviḥ adyāya vakṣhi

[1] **Take pleasure in us, O Agni, of one mind with Iḷa, the goddess of revelation,**
[2] **labouring with the rays of the Sun;**
[3] **accept with pleasure our fuel,**
O knower of all things born,
[4] **and bring the gods to us**
to partake of our sacrifice.

[*Iḷā:* goddess of revelation; vision of the seer which attains the truth; her name means she who seeks and attains; she is the mother of the Rays, the herds of the Sun.

Iḷā is the Goddess of Truth-Vision. She opens the sight to the Truth and brings before it (the sight) revelation of the Truth-Consciousness. Agni, the Seer-Will, is prayed to, to become one with his Power that unveils the glories of the Superconscient, work in the light of the illumination of the Supreme Truth and take joy in establishing these states in the aspiring human being.]

5.4.5: Agni Domiciled in Our House

जु॒ष्टो दमू॑ना॒ अति॑थिर्दुरो॒ण
इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान् ।

विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्या॑
शत्रूयतामा भ॑रा॒ भोज॑नानि ॥ ५

[1] jushṭo damūnā atithiḥ duroṇe
[2] imam naḥ yajñam upa yāhi vidvān
[3] vishvāḥ agne abhiyujaḥ vihatyā
[4] shatrūyatām ā bharā bhojanāni

[2] Come to the sacrifice of ours
as the knower,
[1] a cherished guest domiciled in our gated house.
[3] O Agni, slaying all who assail us,
[4] bring to us the enjoyments of those who make themselves our enemy.

[*shatruyātam:* All hostile energies that attack the soul of man possess certain riches which he needs and which he has to wrest from them in order to arrive at his perfect plenitude.]

5.4.6: Make a Free Space

व॒धेन॒ दस्यु॒ं प्र हि चा॒तय॑स्व॒
वय॑ः कृण्वा॒नस्त॒न्वे॒३॒॑ स्वायै॑ ।
पिप॑र्षि॒ यत्स॑हसस्पुत्र दे॒वान्
त्सो अ॑ग्ने पाहि नृतम॒ वाजे॑ अ॒स्मान् ॥ ६

[1] vadhena dasyum pra hi chātayasva
[2] vayaḥ kṛṇvānaḥ tanve svāyai
[3] piparṣhi yat sahasaḥ putra devān
[4] saḥ agne pāhi nṛtama vāje asmān

[1] Chase the Destroyer from us
with your blow,
[2] make a free space for growth for your own body!
[3] When, O Son of Force, you are carrying safe the gods,
[4] guard us in the plenitude,
O Agni, O mightiest Deity.

[The divine powers in us are carried to their goal in the Truth and Bliss by the force Agni, the Divine Will, working in man.

vayaḥ: this word, excluding the pronoun *vayam,* occurs about 200 times in the RV. Its usual meaning is, 'wideness, growth or expansion'. It has the associated meaning of, 'branches of a tree' in some places like (6.7.6, 8.19.33); it has the meaning of 'birds' in (10.80.5, 8.74.14); also as 'food' in (6.13.5), something which causes growth.

svāyai tanve: your own body;

dasyu: Dividers; the powers of darkness, adversaries of the seeker of Light and the Truth. There are two great divisions of the Dasyus namely (i) Paṇis who intercept and hoard the Ray-Cows, and (ii) Vṛtrās, who intercept and hoard the dynamical energies or waters. They are the dividers, *dānava* or *dānu* who hack up and cut up the unity of soul. See also (5.7.10).

Lines 1, 2: "The Divine Plane in man is enclosed and shut up in the smoke of the all-too human movements of the desire passion. There are, besides, the limiting walls of the ego that prevent the awareness of the divinity within and the presence of the Divine around. Unless this separative and narrowing action of the Force of Ego and Falsehood is broken up and cleared, the divine consciousness and will cannot spread and organise themselves in man. Agni, the flaming Divine Will, is invoked to effect this clearance and then extend his workings in the seeker." (M.P.P.)]

5.4.7: Establish Every Type of Riches in Us

व॒यं ते॑ अग्न उ॒क्थैर्वि॑धेम
व॒यं ह॒व्यैः पा॑वक भद्रशोचे ।
अ॒स्मे र॒यिं वि॒श्ववा॑रं॒ समि॑न्वा॒स्मे
विश्वा॑नि॒ द्रवि॑णानि धेहि ॥ ७

[1] vayam te agne ukthaiḥ vidhema
[2] vayam havyaiḥ pāvaka bhadra-shoche
[3] asme rayim vishva-vāram saminva
[4] asme vishvāni draviṇāni dhehi

[1] May we worship thee with our words, O Agni,
[2] (worship) thee with our offerings, O Purifier, O happy light;
[3] bring into us the treasure in which are all desirable things,
[4] establish in us substance of every kind of riches.

[*vishvavāram:* all desirable things.]

5.4.8: Triple-armoured Peace

अ॒स्माकं॑मग्ने अध्व॒रं जु॑षस्व॒
सह॑सः सूनो त्रिषधस्थ ह॒व्यम् ।
व॒यं दे॒वेषु॑ सु॒कृतः॑ स्याम॒
शर्म॑णा नस्त्रि॒वरू॑थेन पाहि ॥ ८

[1] asmākam agne adhvaram juṣhasva
[2] sahasaḥ sūno triṣhadhastha havyam
[3] vayam deveṣhu sukṛtah syāma
[4] sharmaṇā naḥ tri-varūthena pāhi

[1] Accept our pilgrim-sacrifice, O Agni.
[2] Accept our offering, O son of Force, O holder of the triple world of thy session.
[3] May we be doers of good deeds before the godheads,
[4] protect us with a triple armour of peace.

[triple world: Mental, vital, physical, the lower 'births', all the knowledge of which Agni, knower of our Births, possesses and through which it has to lead the ascending sacrifice to the supramental.

tri-varuthena sharma: triple armour of peace: the peace, joy and full satisfaction in the mental, vital and physical being.]

[Before one can get peace one must be in a state that can receive and hold peace. That is not possible if the being is restless or in a chaotic state of vibrations, the inevitable result of every movement of falsehood and wrong-doing. Therefore there has to be a willed turning to be the truth and the right, in body, in life-activity, in mind. Only when the being is established in this harmony, can the peace of God descend on man and act as a protective covering against all disturbing attacks from the hostile elements. And this peace is three-fold: peace in the physical body enabling it to withstand pressures of all kinds and avert accidents; peace in the vital body (the life-organism) building up a strong nervous envelope capable of resisting attacks of illness and other kinds; peace in the mind enabling the mental faculties to function aright and guarding it from invasions of malevolent nature. (M.P.P.)]

5.4.9: Carry Us Through All Calamities

विश्वा॑नि नो दु॒र्गहा॑ जातवेद॒ः
सिन्धुं॒ न ना॒वा दु॑रि॒ताति॑ पर्षि ।
अग्नै॑ अत्रि॒वन्नम॑सा गृण॒ा॒नो॒३॒स्माकं॑
बोध्यवि॒ता त॒नूना॑म् ॥ ९

[1] vishvāni naḥ durgahā jātavedaḥ
[2] sindhum na nāvā duritā ati parṣhi
[3] agne atrivat namasā gṛṇāno
[4] asmākam bodhi avitā tanūnām

[1] Carry us through all difficult passages,
O Knower of all things born,
[2] through all calamities
as a ship over the ocean.
[3] O Agni, voiced by us with our obeisance
even as did the (sage) Atri,
[4] awake and be guardian of our bodies.

[This mantra is a part of Durga Sūkta given in Mahānārāyaṇa U. (2.3). This mantra is also in Taittirīya Brāhmaṇa (2.4.1).

tanūnām: not only the physical body, but the vital and mental sheaths, all the embodied states or forms of the soul.

suga: path which is easy of going and thornless; it is the path to the highest bliss.

durga: the path beset by manifold dangers and sufferings and difficulties; the opposite of *suga.*

duritā: calamities, see (5.82.5,7);

atiparṣhi: cross;]

5.4.10: I, a Mortal, Call Thee Immortal

यस्त्वा॑ हृ॒दा की॒रिणा॒ मन्य॑मा॒नोऽम॑र्त्यं॒
मर्त्यो॒ जोह॑वीमि ।
जात॑वेदो॒ यशो॑ अ॒स्मासु॑ धेहि
प्र॒जाभि॑रग्ने अमृत॒त्वम॑श्याम् ॥ १०

[1] yaḥ tvā hṛdā kīriṇā manyamānaḥ
[2] amartyam martyaḥ johavīmi
[3] jātavedaḥ yashaḥ asmāsu dhehi
[4] prajābhiḥ agne amṛtatvam ashyām

[1] I think of thee with a heart that is thy singer,
[2] and mortal, I call to thee immortal;
[3] establish the glory in us,
O knower of all things born;
[4] by the children of my works,
may I win Immortality, O Agni.

[*kīriṇā:* singer, bard;

amṛtatvam: Vedic Immortality; see (5.28.3);

yashas: glory;

"It is not enough to think of the Divine, to dwell upon the Idea of the Divine and develop the theme in the Mind. The heart too must participate in the Quest. It must pour out its feelings and emotions, must consecrate its movements to the Divine. In the heart is the core of the being and there must form and grow the central self-giving to the Divine. The meditation in the mind must be backed up by the aspiration and its incessant affirmation in the heart. Only so can the call of the man, the mortal, reach the Immortal One." (M.P.P.)]

5.4.11: The Other World (*u loka*)

यस्मै॒ त्वं सु॒कृतें॑ जातवेद
उ लो॒कम॑ग्ने कृ॒णव॑ः स्यो॒नम् ।

अ॒श्विनं॒ स पु॒त्रिणं॑ वी॒रव॑न्तं॒ गोम॑न्तं
र॒यिं न॑शते स्व॒स्ति ॥ ११

[1] yasmai tvam sukṛte jātaveda
[2] u lokam agne kṛṇavaḥ syonam
[3] ashvinam saḥ putriṇam vīravantam
gomantam
[4] rayim nashate svasti

[1] O Knower of all things born, the doer of great deeds,
[2] for whom you shall make that happy other world,
[4] reaches in peace a wealth
[3] in which are the Horses of swiftness (*ashvinam*), the Ray-Cows (*gomantam*), the Son (*putriṇam*), the Heroes (*vīravantam*).

[*u loka:* The supramental world has to be formed or created in us by Agni, the Divine Will, as the result of a constant expansion and self-perfecting.

Line 3 has the recurring Vedic symbols of the Horse, Cow, Son, Hero: The sons or children are the new soul-formations which constitute the divine Personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers are the motive forces that bear us on our journey and are therefore symbolised by the Horse. The herds are the illuminations that come to us from the supramental Truth, herding rays of the sun of Light.]

5.5: The Summoning of the Gods

Riṣhi: Vasushruta Ātreyaḥ
Metre: Gāyatrī

1: Offering of Clarity
2: Soma in his Hands
3: Bring Indra Here
4: Be With Us for Conquest
5: Divine Doors
6: Night and Day
7: Paths of Life-Breath
8: Iḷā, Sarasvati and Mahi
9: Maker of Forms
10: Secret Name of Gods
11: Svāhā Call

[The hymn calls the principal godheads to the sacrifice by the summons of Agni. Each is described or invoked in that capacity and functioning in which he is needed and helpful to the perfection of the soul and its divine growth and attaining. This is one of the Āpri hymns.]

5.5.1: Offering of Clarity

सु॒सं॑मिद्धाय शो॒चिषे॑ घृ॒तं ती॒व्रं जु॑होतन ।
अ॒ग्नये॑ जा॒तवे॑दसे ॥ १

[1] susamiddhāya shochiṣhe
[2] ghṛtam tīvram juhotana
[3] agnaye jātavedase

[1] On the high-kindled flame
[2] pour as offering a poignant clarity,
[3] to Fire, the knower of all things born.

[*ghṛtam:* mental clarity; (3.2.1) speaks plainly of the offering of intellect (*manīshā*) as purified *ghṛta* to the gods, *"ghṛtam na pūtam manīsham"*. Similarly (1.110.6) declares, 'we offer this hymn of intellect (*manīshā*) with clarity (*ghṛta*), just as the offering is offered with ladle.

tīvram: poignant (clarity);]

5.5.2: Soma in his Hands

न॒राशं॑सः सुषूद॒तीमं य॒ज्ञमदा॑भ्यः ।
क॒विर्हि मधु॑हस्त्यः ॥ २

[1] narāshamsaḥ
[2] sushūdati imam yajñam adābhyaḥ
[3] kaviḥ hi madhu-hastyaḥ

[1] The spokesman of the godhead
[2] the inviolable, hastens the sacrifice on its way,
[3] for this is the seer who comes with the Soma of sweetness in his hands.

[*narāshamsaḥ:* spokesman of the gods;]

5.5.3: Bring Indra Here

ई॒ळि॒तो अ॑ग्न॒ आ व॒हेन्द्रं॑ चि॒त्रमि॒ह प्रि॒यम् ।
सु॒खै रथे॑भिरू॒तये॑ ॥ ३

[1] īḷito agna
[2] ā vaha indram chitram iha priyam
[3] sukhaiḥ rathebhir ūtaye

[1] O Agni, we have sought thee
with our adoration (*īḷa*).
[2] Bring here Indra the rich in Light,
the beloved,
[3] with his happy chariots to protect us.

[*rathebhiḥ:* chariots; The plural is used to indicate the manifold movement of the Divine Mind (Indra) in its completeness.

īḷā: adoration;]

5.5.4: Be with Us for Conquest

ऊर्ण॑म्रदा॒ वि प्र॑थस्वा॒ऽभ्य१॒॑र्का अ॑नूषत ।
भवा॑ नः शुभ्र सा॒तये॑ ॥ ४

[1] ūrṇa-mradā vi prathasva abhi
[2] arkāḥ anūṣhata
[3] bhavā naḥ shubhra sātaye

[1] O Seat, spread wide, soft as wool,
[2] sound high the songs of illumination;
[3] O bright one,
be with us for the conquest.

[*sātaye:* conquest;

This verse is addressed to Indra, the Power of Divine Mind, through whom comes the illumination of the supramental Truth; by the advancing chariots of this giver of Light, we conquer our divine possessions.]

5.5.5: Divine Doors

देवी॑र्द्वारो॒ वि श्र॑यध्वं सुप्राय॒णा न॑ ऊ॒तये॑ ।
प्रप्र॑ य॒ज्ञं पृ॑णीतन ॥ ५

[1] devīḥ dvāraḥ vi shrayadhvam
[2] suprāyaṇā naḥ ūtaye
[3] prapra yajñam pṛṇītana

[1] Swing wide open, O divine doors;
[2] be easy of approach
that you may be our guard;
[3] farther, farther lead and
fill full our sacrifice.

[*devīdvāraḥ:* Divine doors,

ūtaye: to guard; to increase; both meanings are valid here also.

Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul.

"When in the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, he is faced with a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, open the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide allowing him to cross into the kingdom of Light." (M.P.P.)]

5.5.6: Night and Day

सुप्रतीके वयोवृधा यह्वी ऋतस्य मातरा ।
दोषामुषासमीमहे ॥ ६

[1] supratīke vayo-vṛdhā
[2] yahvī ṛtasya mātarā
[3] doṣhām uṣhāsam īmahe

[3] We seek the Dawn and Night,
[2] the two mighty Mothers of the Truth,
[1] with their fair front to us,
who increase our being's space.

[Night and Day: symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being.

yahvī: mighty, see (5.1.1).]

5.5.7: Paths of Life-breath

वातस्य पत्मन्नीळिता दैव्या होतारा मनुषः।
इमं नो यज्ञमा गतम् ॥ ७

[1] vātasya patman
[2] īḷitā daivyā hotārā manuṣhaḥ
[3] imam no yajñam ā gatam

[3] Arrive to this our sacrifice,
[1] on the paths of the Life-breath (or wind),
[2] O divine priests of man's call,
O worshipped twins.

[This verse is addressed to Ashvins, the lords of bliss, the twin deities, the divine healers called by men.]

5.5.8: Iḷā, Sarasvati and Mahi

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्रिधः ॥ ८

[1] iḷā sarasvatī mahī
[2] tisraḥ devīḥ mayobhuvaḥ
[3] barhiḥ sīdantu asridhaḥ

[1] May Iḷa, Sarasvatī and Mahi,
[2] the three goddesses who create the bliss,
[3] sit on the sacred seat, they who never err.

[Iḷā: goddess of revelation; see (5.4.4).

Sarasvatī: goddess of inspiration;

Mahī: goddess of the vast Truth, mahas or *ṛtam bṛhat;*

asridha: are not assailed, cannot be attacked by the ignorance and darkness.

The book, 'Sarasvati' published by SAKSIVC, gives all the Rig Veda mantrās addressed to Sarasvatī along with their translations and introductory essays.]

5.5.9: Maker of Forms

शि॒वस्त्व॑ष्टरि॒हा ग॑हि वि॒भुः पोष॑ उ॒त त्मना॑ ।
य॒ज्ञेय॑ज्ञे न॒ उद॑व ॥ ९

[1] shivaḥ tvaṣhṭaḥ iha ā gahi
[2] vibhuḥ poṣha uta tmanā
[3] yajñe-yajñe na ut ava

[1] O maker of forms, here benignant arrive,
[2] all-pervading to us in thy fostering to us and in thyself;
[3] in sacrifice after sacrifice, guard our ascension.

[Twaṣhṭri: maker of forms: the Divine as the Fashioner of things pervades all that He fashions both with His immutable self-existence and with that mutable becoming of Himself in things by which the soul seems to grow and increase and take on new forms. By the former He is the indwelling Lord and Maker, by the latter He is the material of his own works.

vibhuḥ: all pervading;
poṣha: fostering;
shivaḥ: benignant, gracious;
tmanā: in thyself;]

5.5.10: Secret Name of Gods

य॒त्र वेत्थ॑ वनस्पते दे॒वाना॒ं गुह्या॒ नामा॑नि ।
तत्र॑ ह॒व्यानि॑ गामय ॥ १०

[1] yatra vettha vanaspate
[2] devānām guhyā nāmāni
[3] tatra havyāni gāmaya

[3] Make rich our offerings,
[1] there where you know, O master of delight,
[2] the secret names of the Gods,

[*vanaspati:* Soma, master of delight, master of trees;
yatra: where; it is the goal, the Ānanda, the state of divine Beatitude in which all the powers of our being are revealed in their perfect godhead, here secret and hidden from us.]

5.5.11: Svāhā Call

स्वाहा॒ग्नये॒ वरु॑णाय॒ स्वाहेन्द्रा॑य म॒रुद्भ्य॑ः ।
स्वाहा॑ दे॒वेभ्यो॑ ह॒विः ॥ ११

[1] svāhā agnaye varuṇāya
[2] svāhā indrāya marudbhyaḥ
[3] svāhā devebhyaḥ haviḥ

[1] Svāhā to Agni and to Varuṇa;
[2] Svāhā to Indra and the Life-powers;
[3] Svāhā to the Gods be our offerings

[*svāhā: su + ā + hā:* (I) offer duly and wholeheartedly;]

Varuṇa: Lord of wideness,

Maruts: nervous or vital forces of our being which attain to conscious expression in the thought, singers of the hymn to Indra, the God-Mind.

Essence of mantra: let all in us that we offer to the divine Life be turned into the self-light and self-force of the divine Nature.]

5.6: The Galloping Flame-Powers of the Journey

Rishi: Vasushruta Ātreyaḥ
Metre: Pañgktiḥ

1: War-steed and the Steed to the Plenitude
2: All Powers Meet in Agni
3: Agni Gives the Steed of Plenitude
4: We Kindle Thee
5: Offering by the Word
6: Every Desirable Good
7: Your Steeds Greaten the Vast
8: Lead to Happy Worlds
9: Carry Us High
10: Perfect Hero-Might in Us

[The flames of Agni, the divine Will, home and meeting-place of all our increasing and advancing life-powers, are imaged as galloping on our human journey to the supreme good.

Divine Will creates in us the divine strength of impulsion, an illumined and undecaying force and flame described as the steed of the plenitude, which brings us that good and carries us to that goal.

His flames are coursers on the path who increase by the sacrifice; they hasten uninterruptedly, and race always more swiftly; they bring in the penned-up illuminations of the hidden knowledge. Their entire force and rapidity are accorded when the divine Strength is filled and satisfied with the sacrificial offerings.

All the ten mantrās end with the refrain, "Bring to those who laud thee the force of thy impulse."]

5.6.1: War-steed and the Steed to the Plenitude

अ॒ग्निं तं म॑न्ये॒ यो वसु॒रस्तं॒ यं यन्ति॑ धे॒नवः॑ ।
अस्त॒मर्व॑न्त आ॒शवोऽस्तं॒ नित्या॑सो वा॒जिन॒
इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ १

[1] agnim tam manye yaḥ vasuḥ
[2] astam yam yanti dhenavaḥ
[3] astam arvantaḥ āshavaḥ
[4] astam nityāsaḥ vājinaḥ
[5] isham stotṛbhyaḥ ā bhara

[1] I meditate on Agni who is the dweller in things (or the shining one);
[2] to him the milch-cows go as to their home,
[3] as to their home, the swift war-steeds,
[4] as to their home, the eternal steeds of the plenitude.
[5] Bring the force of thy impulse
to those who laud thee.

[*arvat:* The Horse is the symbol of Force in the Veda, especially of vital force. It is variously the Arvat or war-steed in the battle and the Vājin, the steed of the journey which brings us in the plenty of our spiritual wealth.

ishaḥ: impulse: the power that enables us to make the journey through the night of our being to the divine Light.]

5.6.2: All Powers Meet in Agni

सो अ॒ग्निर्यो वसु॑र्गृ॒णे सं यमा॒यन्ति॑ धे॒नवः॑ ।
समर्व॑न्तो रघु॒द्रुवः॒ सं सु॑जा॒तासः॑ सू॒रय॒
इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ २

[1] saḥ agniḥ yaḥ vasuḥ gṛṇe
[2] sam yam āyanti dhenavaḥ
[3] sam arvantaḥ raghu-druvaḥ
[4] sam sujātāsaḥ sūrayaḥ
[5] işham stotṛbhyaḥ ā bhara

[1] He is Agni who is the dweller in things voiced by me (*gṛṇe*),
[2] in whom come together the milch-cows,
[3] in him meet our swiftly galloping war-steeds,
[4] in him our luminous seers
who have come to perfect birth in us.
[5] Bring the force of thy impulse
to those who laud thee.

[*dhenavaḥ:* milch-cows; all our growing powers of force and knowledge; they move towards the manifestation of the divine Knowledge-Force and in it they combine and are harmonized.]

5.6.3: Agni Gives the Steed of Plenitude

अ॒ग्निर्हिं वा॒जिनं॑ वि॒शे ददा॑ति वि॒श्वच॑र्षणिः ।
अ॒ग्नी रा॒ये स्वा॒भुवं॒ स प्र॒ीतो या॑ति॒
वार्य॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ३

[1] agniḥ hi vājinam vishe dadāti
[2] vishva-charṣhaṇiḥ
[3] agnī rāye svābhuvam
[4] saḥ prītaḥ yāti vāryam
[5] iṣham stotṛbhya ā bhara

[1] Agni gives the steed of plenitude to man,
[2] Agni, the All-seeing;
[3] Agni (gives) the horse that comes swiftly to him for the riches;
[4] when he is pleased,
he journeys to the desirable good.
[5] Bring the force of thy impulse
to those who laud thee.

5.6.4: We Kindle Thee

आ ते॑ अग्न इधीमहि द्यु॒मन्तं॑ देवा॒जर॑म् ।
यद्ध॒ स्या ते॒ पनी॑यसी स॒मिद् दी॒दय॑ति॒
द्यवी॑षं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ४

[1] ā te agne idhīmahi
[2] dyumantam devā ajaram
[3] yat ha syā te panīyasī samit
[4] dīdayati dyavi
[5] iṣham stotṛbhyaḥ ā bhara

[1] O Agni, we kindle
[2] thy luminous and ageless flame;
[3] when the fuel of thee becomes more effective in labour,
[4] it blazes up in heaven.
[5] Bring the force of thy impulse
to those who laud thee.

[*samit:* fuel, aspiration;]

5.6.5: Offering by the Word

आ ते॑ अग्न ऋ॒चा ह॒विः शुक्र॑स्य शोचिषस्पते ।
सुश्च॑न्द्र॒ दस्म॒ विश्प॑ते॒ हव्य॑वा॒ट् तुभ्यं॑ हूयत॒
इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ५

[1] ā te agne ṛchā haviḥ shukrasya
[2] shochiṣhaḥ pate sushchandra
[3] dasma vishpate havyavāṭ
[4] tubhyam hūyate
[5] iṣham stotṛbhyaḥ ā bhara

[4] To you is cast
[1] the offering by the illumining word;
O Agni,
[2] O Master of brilliant Light, O delightful one,
[3] achiever of works, the bearer of offering,
O master of the creatures.
[5] Bring the force of thy impulse
to those who laud thee.

[*havi:* offering;
hūyate: to cast (the offering), to call;]

5.6.6: Every Desirable Good

प्रो त्ये अ॒ग्नयो॒ऽग्निषु॒ विश्वं॑ पुष्यन्ति॒ वार्य॑म् ।
ते हि॑न्विरे॒ त इ॑न्विरे॒ त इ॑षण्यन्त्यानु॒षगिषं॑
स्तो॒तृभ्य॒ आ भ॑र ॥ ६

[1] pro tye agnayaḥ agniṣhu
[2] vishvam puṣhyanti vāryam
[3] te hinvire te invire
[4] te iṣhaṇyanti ānuṣhak
[5] iṣham stotṛbhyaḥ ā bhara

[1] In thy fires, those greater fires of thee,
[2] nurse every desirable good;
[3] they race, they run,
[4] they drive on in their impulse (*ishayanti*) without a break (*anuṣhak*).
[5] Bring the force of thy impulse
to those who laud thee.

5.6.7: Your Steeds Greaten the Vast

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ महि॑ व्राधन्त वा॒जिन॑: ।
ये पत्व॑भिः श॒फानां॑ व्र॒जा भु॒रन्त॒
गोना॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ७

[1] tava tye agne archayaḥ
[2] mahi vrādhanta vājinaḥ
[3] ye patvabhiḥ shaphānām
[4] vrajā bhuranta gonām
[5] iṣham stotṛbhya ā bhara

[1] O Agni, those rays of yours,
[2] your steeds of plenitude, greaten the Vast;
[4] they gallop to the pens of the Ray-Cows,
[3] with tramplings of their hooves.
[5] Bring the force of thy impulse
to those who laud thee.

[*gonām:* The illuminations of the divine Truth penned up in the cavern of the subconscient by the lords of sense-action.
mahi: the vast;]

5.6.8: Lead to Happy Worlds

नवा॑ नो अग्न॒ आ भ॑र स्तो॒तृभ्य॑:
सुक्षि॒तीरिष॑: ।
ते स्या॑म॒ य आ॑नृ॒चुस्त्वादू॑तासो॒ दमे॑दम॒
इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ८

[1] navā naḥ agna ā bhara stotṛbhyaḥ
[2] sukṣhitīḥ iṣhaḥ
[3] te syāma ye ānṛchuḥ
[4] tvā dūtāsaḥ dame-dame
[5] iṣham stotṛbhyaḥ ā bhara

[1] O Agni, bring to us, who laud thee,
[2] new impelling forces that lead to happy worlds;
[3] may we be of those who sing the hymn of illumination (*ānṛchuḥ*)
[4] in home and home, with thee for their messenger.

[5] **Bring the force of thy impulse**
to those who laud thee.

[*navā:* lead;

iṣhaḥ: impelling forces;]

sukṣhitīḥ: happy worlds: that is, they take us to our home in the world of Truth, the superconscient plane, own home of Agni, in which all these impulsions advancing find their rest and dwelling-place. It is reached by an ascent from plane to plane opened in succession by the power of the divine illumining Word.]

5.6.9: Carry Us High

उ॒भे सु॑श्चन्द्र स॒र्पिषो॒ दर्वी॑ श्रीणीष आ॒सनि॑ ।
उ॒तो न॒ उत्पु॑पूर्या उ॒क्थेषु॑ शवसस्पत॒
इषं॑ स्तो॒तृभ्य॒ आ भ॑र ॥ ९

[1] ubhe suḥ chandra
[2] sarpiṣhaḥ darvī shrīṇīṣha āsani
[3] uto naḥ ut pupūryā uktheṣhu
[4] shavasaḥ pate
[5] iṣham stotṛbhyaḥ ā bhara

[1] **O delightful Agni,**
[2] **you turn both the ladles of the streaming clarity towards your mouth;**
[3] **then may you carry us high beyond in the utterances,**
[4] **O Master of might,**
[5] **Bring the force of thy impulse**
to those who laud thee.

[*darvī ubhe:* two ladles: perhaps, the divine and the human delight.

sarpishaḥ: streaming clarity; butter;

ut pupūryā: carry us high beyond *(ut);*]

5.6.10: Perfect Hero-might in Us

ए॒वाँ अ॒ग्निम॑जुर्यमु॒र्गीर्भिर्य॒ज्ञेभि॑रानु॒षक् ।
दधं॑द॒स्मे सु॒वीर्य॑मु॒त त्यदा॒श्वश्व्य॒मिषं॑
स्तो॒तृभ्य॒ आ भ॑र ॥ १०

[1] evā agnim ajuryamuḥ
[2] gīrbhiḥ yajñebhiḥ ānuṣhak
[3] dadhat asme suvīryam
[4] uta tyat āshu-ashvyam
[5] iṣham stotṛbhyaḥ ā bhara

[1] **Thus they have driven and controlled Agni**
[2] **without a break (*ānushak*) by their words and utterances;**
[3] **may he found in us the perfect hero-might**
[4] **and the perfect power of the Horse.**
[5] **Bring the force of thy impulse**
to those who laud thee.

[*suvīryam:* The hero-power of the battling soul.

āshu-ashvyam: the swift Horse-Power, with a play on the two words giving it the sense of "swift horse-swiftness".]

5.7: The Divine Will, Desirer, Enjoyer, Progressive from the Animal to Bliss and Knowledge

Rishi: Isha Ātreyaḥ
Metre: Anushṭup, 1-9; Paṅgktiḥ, 10

1: Integral Force
2: Set Alight with Rapture
3: Light, Might and Truth
4: Light of Intuition
5: Ascend to a Self-Born Ground
6: Builds a Home for Man
7: Tears the Desert of Our Dwelling
8: Achiever of Work
9: Inspiration and Knowledge (*Chitta*)
10: Atri Overcomes Foes

[Agni is hymned as the divine Force that brings the bliss and the ray of the truth into the human being and light into the night of our darkness. He leads men in their labour to his own infinite levels; he enjoys and tears up the objects of earthly enjoyment, but all his multitude of desires are for the building of a universality, an all-embracing enjoyment in the divine home of the human being.

He is the animal moving as the enjoyer by the progressive movement of Nature, as with an axe through the forest, to the achievement and the bliss. This passionate, emotional, animal being of man is given by him to be purified into the peace and bliss; in it he establishes a divine light and knowledge and the awakened state of the soul.]

5.7.1: Integral Force

सखा॑य॒: सं वः॑ स॒म्य॑ञ्च॒मिषं॒ स्तोमं॑ चा॒ग्नये॑ ।
वर्षि॑ष्ठाय क्षि॒तीनामू॒र्जो नप्त्रे॒ सह॑स्वते ॥ १

[1] sakhāyaḥ sam vaḥ samyañcham
işham
[2] stomam cha agnaye
[3] varṣhiṣhṭhāya kṣhitīnām
[4] ūrjaḥ naptre sahasvate

[1] In you (there is) an integral force, O comrades,
[2] and a complete laud to Agni,
[3] the most powerful among the peoples,
[4] the mighty child of energy.

[*kṣhitīnām:* the dwellers in the world.]

5.7.2: Set Alight with Rapture

कुत्रा॑ चि॒द् यस्य॒ समृ॑तौ र॒ण्वा नरो॑ नृ॒षद॑ने ।
अर्ह॑न्तश्चि॒द् यमि॑न्ध॒ते सं॑ज॒नय॑न्ति ज॒न्तवः॑॥२

[1] kutrā chit yasya samṛtau
[2] raṇvā naraḥ nṛṣhadane
[3] arhantaḥ chit yam indhate
[4] samjanayanti jantavaḥ

[1] Whom wheresoever they come into contact with
[3] him men, who have the power, set alight
[2] rapturously, in this house of man;
[4] and all beings born strive to bring (him) to birth.

[*arhantaḥ naraḥ:* men who have power;
samṛtau: those who come in contact;
jantavaḥ: all beings born;]

5.7.3: Light, Might and Truth

सं यदि॒षो वना॑महे॒ सं ह॒व्या मानु॑षाणाम् ।
उ॒त द्यु॒म्नस्य॒ शव॑स ऋ॒तस्य॑ र॒श्मिमा द॑दे ॥ ३

[1] sam yat iṣhaḥ vanāmahe
[2] sam havyā mānuṣhāṇām
[3] uta dyumnasya shavasa ṛtasya rashmim
[4] ā dade

[1] Whenever we win completely the impulsions of force,
[2] (whenever we win) completely the offerings which human beings must give,
[4] then he gathers to himself
[3] the Rays of the Truth and luminous might.

[*ādade:* gathers;]

5.7.4: Light of Intuition

सः स्मा॑ कृणोति के॒तुमा
नक्तँ॑ चिद् दू॒र आ स॒ते ।
पा॒व॒को यद्व॒नस्प॒ती॒न् प्र स्मा॑ मि॒नात्य॒जरः॑ ॥ ४

[1] saḥ smā kṛṇoti ketum
[2] ā naktam chit dūre ā sate
[3] pāvakaḥ yat
[3] vanaspatīn pra smā mināti ajaraḥ

[1] Truly he creates the light of intuition
[2] even for one who sits far off in the night;
[3] the purifying Fire
[3] ravages the trees of the forest, he, the imperishable.

[*vanaspatīn:* in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalizing drink, is the typical vanaspati.

ketum: light of intuition;

"The truth of things cannot be found by the logical intellect of the mind which is an imperfect groping instrument. It can be perceived, however, by intuition, a faculty that grasps the truth without effort; it is in fact an arrow of truth that strikes the human consciousness. It works in the mind, but with a handicap; the intellect seizes the flash of intuition and colours it with its own movements and in the process its infallibility is lost. But when the intuition dawns in the heart, it is more direct; for the heart is the chamber of the soul — a portion of the Divine — and there is less possibility of interference by foreign elements.

The intuition in the heart sees the truth as it is. This intuition that illumines and reveals is not a product of human labour. It is a gift of God Agni, the flame of illumination that lights up the ill-lit corridors of the being and awakens the faculty of intuition in the consciousness that is surrendered to its workings." (M.P.P.) See also (5.45).]

5.7.5: Ascend to a Self-born Ground

अव॑ स्म॒ यस्य॒ वेष॑णे॒ स्वेदं॑ प॒थिषु॒ जुह्व॑ति ।
अ॒भीमह॒ स्वजे॑न्य॒ं भूमा॑ पृ॒ष्ठेव॑ रुरुहुः ॥ ५

[1] ava sma yasya veṣhaṇe
[2] svedam pathiṣhu juhvati
[3] abhi īm aha svajenyam
[4] bhūmā pṛṣhṭhā iva
[5] ruruhuḥ

[1] When in his service (*veshane*)
[2] men cast down their sweat (as an offering) on the paths,
[5] they ascend
[3] to a self-born (self-joyous) ground
[4] as if to wide levels.

[Here is the explicit mention of the yoga, well-known later as karma-yoga, in which all works done as an offering result in an ascent.

svedam: An equivoque on the double sense of the word, sweat and the rich droppings of the food-offering.

svajenyam: self-joyous, self-victorious;

bhūma: These are the wide free infinite planes of existence founded on the Truth, the open levels opposed elsewhere to the uneven crookednesses which shut in men limiting their vision and obstructing their journey.

ruruhuḥ (*abhi*): ascend;

aha: certainly;

"As long as man exerts himself in the service of his own ego, goaded by personal desire, all action becomes a means for bondage. He stays confined to the lower levels of existence, crabbed and cabined in his limited movements. But if he moves away from this slavery to desire and ego, and learns to act in dedication to the Divine, offers his energies in the service of the Divine Truth without regard to personal calculations or fruits, action becomes a lever for upliftment to the higher and wider levels of the unbound Spirit. Work becomes a force for liberation." (M.P.P.)]

5.7.6: Builds a Home for Man

यं मर्त्यः॑ पु॒रु॒स्पृहं॑ वि॒दद्विश्व॑स्य॒ धाय॑से ।
प्र स्वाद॑नं पि॒तू॒नामस्त॑तातिं चिदा॒यवे॑ ॥ ६

[1] yam martyaḥ puru-spṛham vidat
[2] vishvasya dhāyase
[3] pra svādanam pitūnām
[4] asta-tātim chit āyave

[1] Him shall mortal man come to know as the godhead who has this multitude of his desires
[2] that he may establish in him all;
[3] he moves forward the sweet taste of the drinks of the Soma,
[4] he builds a home for this human being.

[*asta:* The home of man; the higher divine world of his existence which is being formed by the gods in his being through the sacrifice. This home is the complete Beatitude into which all human desires and enjoyings have to be transformed and lose themselves. Therefore Agni, the purifier, devours all the forms of material existence and enjoyment in order to reduce them to their divine equivalent.

pitū: soma;

svādanam: sweet taste;

tātim: to build.]

5.7.7: Tears the Desert of Our Dwelling

स हि ष्मा॒ धन्वाक्षि॑तं॒ दाता॒ न दात्या प॒शुः ।
हिरि॑श्मश्रुः॒ शुचि॑दन्नृ॒भुरनि॑भृष्टतविषिः ॥ ७

[1] saḥ hi ṣhmā dhanva ā akṣhitam dātā
[2] na dāti ā pashuḥ

[3] hiri shmashruḥ shuchidan
[4] ṛbhuḥ anibhṛṣhṭa taviṣhiḥ

[1] Yea, he tears to pieces this desert in which we dwell
[2] as the animal that tears its food;
[3] a beast with a golden beard and tusks of bright purity,
[4] he is like a smith whose force is unafflicted by the heat of the fire.

[*dhanva:* desert; the material existence not watered by the streams or rivers which descend from the superconscient Bliss and Truth.

dātā: to tear;

shuchidat: bright purity;

ṛbhu: smith;]

5.7.8: Achiever of Work

शुचि॑ः ष्म॒ यस्मा॑
अत्रि॒वत् प्र स्वधि॑तीव॒ रीय॑ते ।
सु॒षूर॑सूत मा॒ता
क्रा॒णा यदा॑न॒शे भग॑म् ॥ ८

[1] shuchiḥ ṣhma yasmā
[2] atrivat pra svadhiti iva rīyate
[3] suṣhūr asūta mātā
[4] krāṇā yat ānashe bhagam

[1] Yes, he is pure and bright
[2] and he is as one whose axe is like an eater and ever enters deeper;
[3] With a happy delivery, his mother bore him
[4] for he is an achiever of the work and wins enjoyment of the bliss.

[*svadhiti:* an equivoque on the double sense of svadhiti, an axe or other cleaving instrument and the self-ordering power of Nature, *svadha.* The image is of the progress of the divine Force through the forests of the material existence as with an axe. But the axe is the natural self-arranging progression of Nature, the World-Energy, the Mother from whom this divine Force, son of Energy, is born.

bhaga: the divine enjoyment, typified by the god Bhaga, the Enjoyer in the power of the Truth.

suṣhūḥ: happy delivery;

krāṇa: achiever of work;]

5.7.9: Inspiration and Knowledge

आ यस्ते॑ सर्पि॑रासु॒तेऽग्ने॒ शमस्ति॒ धाय॑से ।
ऐषु॑ द्यु॒म्नमु॒त श्रव॒ आ चि॒त्तं मर्त्ये॑षु धाः ॥ ९

[1] ā yaḥ te sarpiḥ āsute agne
[2] sham asti dhāyase
[3] ā eṣhu dyumnam uta shravaḥ ā chittam
[4] martyeṣhu dhāḥ

[4] O Agni, establish in a mortal
[3] the light, the inspiration and the knowledge,
[2] in the man who is a happy ground (*sham*) for establishing thee,
[1] O Agni, to whom is poured the running stream of the offerings of light.

[*dyumnam:* light;

shravaḥ: inspiration; see (5.16.4)

chitta: knowledge;

sarpiḥ: light; butter;

sham and *sharma* in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour, *shamī,* or work of the sacrifice: the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort.]

5.7.10: Atri Overcomes Foes

इति चिन्मन्युमध्रिजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽत्रिः सासह्याद् दस्यूनिषः
सासह्यान्नॄन् ॥ १०

[1] iti chit manyum adhrijaḥ
[2] tvādātam ā pashum dade
[3] āt agne apṛṇato atriḥ sāsahyāt
dasyūn
[4] iṣhaḥ sāsahyāt nṝn

[1] Even so, irresistible born (*adhrijaḥ*),
[2] I receive the force of mind, the cow of vision given by you;
[3] O Agni, may Atri overcome the destroyers who satisfy thee not;
[4] may he overcome forces and men.

[*pashu:* Literally, passion-mind and the animal; but the word *pashu* may also mean, as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. But the first rendering agrees better with the general sense of the hymn and with its previous use of the word.

Dasyus: they hack and cut up the growth and unity of the soul and seek to assail and destroy its divine strength, joy and knowledge. They are powers of Darkness, the sons of Dānu or Diti, the divided being.

manyum: force of mind;

apṛnto: not satisfied, not full;]

5.8: Divine Will, the Universal Fulfiller

Riṣhi: Iṣha Ātreyaḥ
Metre: Jagati

1: Supremely Desirable
2: Vast in his Intuition
3: Agni as Perfect Sacrificer
4: Agni Upholds All Things
5: You Found the Growth for Him
6: Keen Burning Eye
7: Wide Earth-spaces

[The Riṣhi having declared the continuity of the great effort and aspiration from the earliest times hymns the divine Will-in-work, Agni, harboured in us, inmate, priest of the sacrifice, master of this dwelling, who fulfils the universal impulse in all its multiplicity and both stimulates and leads it in act and knowledge.]

5.8.1: Supremely Desirable

त्वामग्न ऋतायवः समीधिरे प्रत्नं प्रत्नास
ऊतये सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं
गृहपतिं वरेण्यम् ॥ १

[1] tvām agna ṛtāyavaḥ
[2] samīdhire pratnam pratnāsa

[3] ūtaye sahaskṛta
[4] purush-chandram yajatam
vishva-dhāyasam
[5] damūnasam gṛhapatim vareṇyam

[1] O Agni, the ancient seekers of truth
[2] set thee, the ancient one, blazing
[3] that they may grow in their being, created by our force;
[4] (you are) the god of the sacrifice, who establishes all, because you have the multitude of delights;
[5] (Agni) dwells in the house, is the master of the house, the supremely desirable (*vareṇyam*).

[*pratnāsa:* ancient (seekers);
pratnam: ancient one (Agni);
samīdhire: blazing;
ūtaye: to grow;
sahaskṛta: created by our force.]

5.8.2: Vast in His Intuition

त्वाम॑ग्ने॒ अति॑थिं पू॒र्व्यं विशः॑ शो॒चिष्के॑शं
गृ॒हप॑तिं॒ नि षे॑दिरे ।
बृ॒हत्के॑तुं पु॒रुरू॑पं धन॒स्पृतं॑
सु॒शर्मा॑णं॒ स्वव॑सं जर॒द्विष॑म् ॥ २

[1] tvām agne atithim pūrvyam vishaḥ
[2] shochiṣh-kesham gṛhapatim ni
ṣhedire
[3] bṛhat-ketum puru-rūpam
[4] dhana-spṛtam
[5] su-sharmāṇam svavasam
jara-dviṣham

[1] Men have seated you within as the ancient guest, O Agni,
[2] the master of the house
with his tresses of light,
[3] vast is his intuition, many are his forms,
[4] he brings out the riches.
[5] he is the giver of perfect peace and protection; he is a destroyer of the foe.

[*pūrvyam:* "First", both original and supreme.
dviṣham: the hostile powers who try to break up the unity and completeness of our being and from whom the riches which rightly belong to us have to be rescued; they are not human enemies.
ketu: see (5.7.4).]

5.8.3: Agni as Perfect Sacrificer

त्वाम॑ग्ने॒ मानु॑षीरीळते॒ विशो॑
होत्रा॒विदं॒ विवि॑चिं रत्न॒धात॑मम् ।
गुहा॒ सन्तं॑ सुभग वि॒श्वद॑र्शतं
तुविष्व॒णसं॑ सु॒यजं॑ घृत॒श्रिय॑म् ॥ ३

[1] tvām agne mānuṣhīḥ īḷate vishaḥ
[2] hotrāvidam vivichim ratna-
dhātamam
[3] guhā santam subhaga
[4] vishva-darshatam
[5] tuvi-ṣhvaṇasam suyajam ghṛta-
shriyam

[1] O Agni, the human people pray to you
[2] who knows the word of invocation,
who has the just discernment, and
is strongest to found the ecstasy;
[3] you dwell in the secret cave, O happy one,
[4] who has the vision of all things;

[5] **you are the perfect sacrificer (*suyajam*) with the multitude of your voices and the glory and beauty of your light.**

[*hotravidam:* who knows the word of invocation or the process of the offering;

ghṛta-shriyam: beauty of your light. *ghṛta* cannot be ghee;

guha: secret cave;

tuvi: many;

ratna: ecstasy;

subhaga: happy one;]

5.8.4: Agni Upholds All Things

त्वाम॑ग्ने धर्ण॒सिं वि॒श्वधा॑
व॒यं गी॒र्भिर्गृ॒णन्तो॒ नम॒सोप॑ सेदिम ।
स नो॑ जुषस्व समिधा॒नो अ॑ङ्गिरो
दे॒वो मर्त॑स्य य॒शसा॑ सु॒दीति॑भिः ।। ४

[1] tvām agne dharṇasim vishvadhā
[2] vayam gīrbhir gṛṇantaḥ
[3] namasā upa sedima
[4] saḥ naḥ jushasva samidhānaḥ
aṅgiraḥ
[5] devaḥ martasya yashasā sudītibhiḥ

[2] **We voice you with our words and**
[3] **approach with our obeisance,**
[1] **O Agni, who upholds all things in every way;**
[4] **so may you accept us, O Aṅgiras,**
[5] **a godhead kindled by the glory of a mortal and by his high illuminings.**

[*yashasa:* attainment; the splendour; glory;

sudītibhiḥ: high illuminings, also in (5.25.2, 5.64.5, 5.46.6).

namasa: surrender, obeisance;

samidhānāḥ: kindled;]

5.8.5: You Found the Growth for Him

त्वम॑ग्ने पुरु॒रूपो॑ वि॒शेवि॑शे॒
वयो॑ दधासि प्र॒त्नथा॑ पुरुष्टुत ।
पु॒रूण्यन्ना॒ सह॑सा॒ वि रा॑जसि॒
त्विषिः॒ सा ते॑ तित्विषा॒णस्य॒ नाधृषे॑ ।। ५

[1] tvam agne puru-rūpaḥ vishevishe
[2] vayaḥ dadhāsi pratnathā puru-ṣhṭuta
[3] purūṇi annā
[4] sahasā vi rājasi
[5] tviṣhiḥ sā te titviṣhāṇasya na
ādhṛṣhe

[1] **You take many forms for man and man, O Agni;**
[2] **you establish for him his growth as of old, O you lauded by many voices;**
[3] **many are the things on which you feed;**
[4] **you illumine them all with your force**
[5] **and none can do violence to the fury of your blaze when you blaze up in your might.**

[*tviṣhi:* fury of blaze;

ādhṛṣhe: violence;]

5.8.6: Keen Burning Eye

त्वाम॑ग्ने समिधा॒नं य॑विष्ठ्य
दे॒वा दू॒तं च॑क्रिरे हव्य॒वाह॑नम् ।
उ॒रु॒ज्रय॑सं घृ॒तयो॑नि॒माहु॑तं
त्वे॒षं चक्षु॑र्दधिरे चोद॒यन्म॑ति ।। ६

[1] tvām agne sam idhānam yaviṣhṭhya
[2] devāḥ dūtam chakrire
havya-vāhanam

[3] uru-jrayasam ghṛta-yonim
[4] āhutam tvesham chakshuḥ dadhire
[5] chodayat-mati

[1] O youthful Agni, in your high kindling,
[2] the gods have made you a messenger and a carrier of offerings;
[3] wide are the open spaces through which you move, and light is your native seat;
[4] they have established you to receive the offerings as a keen burning eye
[5] that urges the thought.

5.8.7: Wide Earth-spaces

त्वाम॑ग्ने प्र॒दि॒व आहु॑तं घृ॒तैः
सु॑म्ना॒यव॑ः सु॒षमि॒धा समी॑धिरे ।
स वा॑वृ॒धान ओष॑धीभिरु॒क्षि॒तो॒३॑ऽभि
ज्रयां॑सि॒ पार्थि॑वा॒ वि ति॑ष्ठसे ॥ ७

[1] tvām agne pradivaḥ āhutam ghṛtaiḥ
[2] sumnāyavaḥ sushamidhā samīdhire
[3] saḥ vāvṛdhānaḥ oshadhībhiḥ ukshitaḥ
[4] abhi jrayāmsi pārthivā vitishṭhase

[2] The seekers of bliss kindled you with an entire kindling,
[1] O Agni, who is fed with offerings of light from the higher heaven;
[3] so now growing to your full might using the herbs,
[4] you spread over wide earth-spaces.

[Heaven symbolizes the pure mental being, the earth the material consciousness.
pradiva: high heaven;
jrayāmsi: wide-spaces;
vitishṭhase: spread wide;]

5.9: Divine Will Ascendant from the Animal to Mentality

Rishi: Gaya Ātreyaḥ

Metre: Anushṭup, 1-4,6; Pañgktiḥ, 5,7

1: Knower of All Things Born
2: Plenitude of Inspired Knowledge
3: Agni's Birth
4: You are Hard to Seize
5: Whets his Flame as in Smelter
6: Beyond the Stumbling
7: Agni Fosters Us

[The Rishi speaks of the birth of the divine Will by the working of the pure mental on the material consciousness, its involved action in man's ordinary state of mortal mind emotional, nervous, passionate marked by crooked activities and perishable enjoyments and its emergence on the third plane of our being where it is forged and sharpened into a clear and effective power for liberation and spiritual conquest.

It knows all the births or planes of our existence and leads the sacrifice and its offerings by a successive and continuous progress to the divine goal and home.]

5.9.1: Knower of All Things Born

त्वाम॑ग्ने ह॒विष्म॑न्तो दे॒वं मर्ता॑स ईळते ।
मन्ये॑ त्वा जा॒तवे॑दसं॒ स ह॒व्या व॑क्ष्यानु॒षक् ॥ १

[1] tvām agne havishmantaḥ
[2] devam martāsaḥ īḷate
[3] manye tvā jātavedasam
[4] saḥ havyā vakshi ānushak

[1] O Agni, bringing offerings,
[2] the mortals pray to you the godhead;
[3] I meditate on you
as the knower of all things born;
[4] as such you carry our offerings without a break.

[*ānuṣhak:* without interruption.]

5.9.2: Plenitude of Inspired Knowledge

अ॒ग्निर्हो॑ता॒ दा॒स्व॑त॒ः क्षय॑स्य वृ॒क्तब॑र्हिषः ।
यं य॒ज्ञास॒श्चर॑न्ति॒
यं सं वाजा॑सः श्र॒वस्य॑वः ॥२

[1] agniḥ hotā dāsvataḥ kṣhayasya
[2] vṛkta-barhiṣhaḥ
[3] yam yajñāsaḥ charanti
[4] yam sam vājāsaḥ shravasyavaḥ

[1] Agni is the priest of call in the house of the giver
[2] who has made clear the seat of sacrifice;
[3] in him our sacrifices meet;
[4] in him (meet) our plenitudes of inspired knowledge.

[*shravasyavaḥ:* inspired knowledge;
barhiṣhaḥ: see (5.23.3).]

5.9.3: Agni's Birth

उ॒त स्म॒ यं शिशुं॑ यथा॒ नवं॒ जनि॑ष्टा॒रणी॑ ।
ध॒र्तारं॒ मानु॑षीणां वि॒शाम॒ग्निं स्व॑ध्व॒रम् ॥ ३

[1] uta sma yam shishum yathā navam
[2] janiṣhṭa araṇī
[3] dhartāram mānuṣhīṇām vishām
[4] agnim su adhvaram

[3] Agni, the upholder of the human beings,
[1] (who looks) as if a new-born infant
[2] is brought to birth by the two tinders.
[4] Agni does aright the pilgrim-sacrifice.

[*araṇi:* the two *araṇi* or tinders by which the fire is struck out; the word can also mean workings and is related to *arya.* Heaven and Earth are the two *araṇi* which produce Agni; Heaven his father, Earth his mother.]

5.9.4: You are Hard to Seize

उ॒त स्म॑ दुर्गृभीयसे पु॒त्रो न ह्वा॒र्याणा॑म् ।
पु॒रु यो दग्धासि॒ वनाऽग्ने॑ प॒शुर्न यव॑से ॥ ४

[1] uta sma duḥ-gṛbhīyase
[2] putraḥ na hvāryāṇām
[3] puru yaḥ dagdhā asi vanā agne
[4] pashuḥ na yavase

[1] Certainly, you are hard to seize
[2] like a son of crookedness;
[3] many are the trees of the forest you consume, O Agni,
[4] like a beast in his pasture.

[*hvāryāṇām:* literally, of the crooked ones, possibly the seven rivers or movements of our being, winding through the obstructions of our mortal existence.]

5.9.5: Whets his Flame as in Smelter

अध॑ स्म॒ यस्या॒र्चय॑ः स॒म्यक् सं॒यन्ति॑ धू॒मिन॑ः ।
यदी॒मह॑ त्रि॒तो दि॒व्युप॒ ध्माते॑व॒ धम॑ति॒
शिशी॑ते ध्मा॒तरी॑ यथा ॥ ५

[1] adha sma yasya archayaḥ
[2] samyak samyanti dhūminaḥ

[3] yat īm aha tritaḥ
[4] divi upa dhmātā iva dhamati
[5] shishīte dhmātarī yathā

[1] Certainly, now his rays
[2] with their smoke meet perfectly together.
[3] When Trita, the triple one,
[4] blows upon him in heaven like a smelter,
[5] it is as if in the smelter that he whets his flame.

[Trita Āptya: the Third or Triple, apparently the Puruṣha of the mental plane. In the tradition he is a Riṣhi and has two companions significantly named Eka, one or single, and Dwita, second or double, who must be the Puruṣhas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god. See Dwita in (5.18.2).

dhmāta: smelter; *dhamati:* to blow;]

5.9.6: Beyond the Stumbling

तवा॒हम॑ग्न ऊ॒तिभि॑र्मि॒त्रस्य॑ च॒ प्रश॑स्तिभिः ।
द्वे॒षो॒यु॒तो न दु॑रि॒ता तु॒र्याम॒ मर्त्या॑नाम् ।। ६

[1] tava aham agna ūtibhiḥ
[2] mitrasya cha prashastibhiḥ
[3] dveṣhoyutaḥ na
[4] duritā turyāma martyānām

[4] May we pass beyond the stumbling places of mortals,
[1] O Agni, by your guardings
[2] and by the utterances to me as the friend.
[3] May we be not the men beset by hostile powers.

[*ūtibhiḥ:* guardings;]

5.9.7: Agni Fosters Us

तं नो॑ अग्ने अ॒भी नरो॑ र॒यिं स॑हस्व॒ आ भ॑र ।
स क्षे॑पय॒त् स पो॑षय॒द् भुव॒द्वाज॑स्य सा॒तय॑
उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे।। ७

[1] tam naḥ agne abhī naro
[2] rayim sahasva ā bhara
[3] sa kṣhepayat sa poṣhayat
[4] bhuvat vājasya sātaye
[5] uta edhi pṛtsu no vṛdhe

[1] O Agni, to us, men,
[2] bring the treasure, O forceful one;
[3] may he cast his shafts; may he foster us;
[4] may he be with us for the conquest of the plenitudes;
[5] (may he) be with us in our battles that we may grow.

5.10: The Splendid Souls Who Attain

Riṣhi: Sutambhara Ātreyaḥ
Metre: Jagatī

1: A Path to the Plenitude
2: Climb to Greatness in You
3: Attained to the Plenitude by Lauds
4: The Glory Awakes in Them
5: Your Rays are Like Lightnings
6: Break Through all Regions
7: Far-reaching Force

[The Riṣhi prays to the divine Flame to work in him by the triple force of Power, Knowledge and Delight.

He speaks of the splendid souls of knowledge in our humanity who attain to the

Truth and Vastness; they are the burning and overpowering flame-rays of this transcendent Conscious-Force of the Divine that is at work in us to climb to divine mastery. Some have become such souls, others are still hampered but growing.

He desires the increasing affirmation of Agni so that all may advance to a rich and all-comprehending universality.]

5.10.1: A Path to the Plenitude

अग्न॒ ओजि॑ष्ठ॒मा भ॑र द्यु॒म्नम॒स्मभ्य॑मध्रिगो।
प्र नो॑ रा॒या परी॑णसा॒
रत्सि॒ वाजा॑य॒ पन्था॑म् ॥१

[1] agne ojishṭham ā bhara dyumnam
[2] asmabhyam adhrigo
[3] pra naḥ rāyā parīṇasā
[4] ratsi vājāya panthām

[1] O Agni, bring a light full of energy,
[2] to us, O unseizable Ray.
[3] By the opulence pervading on every side,
[4] cut out in our front a path for us to the plenitude.

[*ratsi:* cut out;
adhrigo: SA renders it as *adhri + go,* i.e., the ray (*gau*) which is unseizable or uncontrollable. This meaning is valid in all the 5 places in RV where it occurs. The related word *adrigu* occurs in (5.73.2) and it is assigned a meaning connected with 'ray'. S gives the meaning of, 'irresistible prowess'; gives other meanings in other places. For details see [21].]

5.10.2: Climb to Greatness in You

त्वं नो॑ अग्ने अद्भुत॒ क्रत्वा॒ दक्ष॑स्य मं॒हना॑ ।
त्वे अ॑सु॒र्य॑१॒मारु॑हत्
क्रा॒णा मि॒त्रो न य॒ज्ञियः॑ ॥ २

[1] tvam naḥ agne adbhuta kratvā
[2] dakṣhasya mamhanā
[3] tve asuryam ā aruhat
[4] krāṇā mitraḥ na yajñiyaḥ

[1] O Agni, O wonderful, come to us with thy will;
[2] (come to us) with the greatness of the discerning power.
[4] The sacrificial friend (Mitra) and the achiever of the work
[3] can climb to greatness in you.

[Mitra: the Lord of Love, who introduces the principle of harmony into the workings of the divine effort in us and thus combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight.
asuryam: the god-power, the mastering force of the Lord, the divine "asura" in us.
daksha: power of discerning;]

5.10.3: Attained to the Plenitudes

त्वं नो॑ अग्न ए॒षां गयं॑ पु॒ष्टिं च॑ वर्धय ।
ये स्तोमे॑भिः॒ प्र सू॒रयो॒ नरो॑
म॒घान्या॑न॒शुः ॥ ३

[1] tvam naḥ agne eṣhām gayam pushṭim
[2] cha vardhaya

[3] ye stomebhiḥ pra sūrayaḥ naraḥ
[4] maghani ānashuḥ

[2] Increase for us
[1] the acquisition (*gayam*) and the growth of those (men), O Agni;
[3] the men are illuminates and by their laudings (*stoma*) of thee
[4] have attained to the plenitudes of riches.

[*ānashuḥ:* attained;]

5.10.4: The Glory Awakes in Them

ये अ॑ग्ने चन्द्र ते॒ गिर॑ः शु॒म्भन्त्यश्व॑राधसः ।
शुष्मे॑भिः शु॒ष्मिणो॒ नरो॑ दि॒वश्चि॒द्येषां॑
बृ॒हत्सु॑की॒र्तिर्बोध॑ति॒ त्मना॑ ॥ ४

[1] ye agne chandra
[2] te giraḥ shumbhanti
[3] ashva-rādhasaḥ
[4] shuṣhmebhiḥ shuṣhmiṇah naraḥ
[5] divaḥ chit yeṣhām bṛhat
[6] sukīrtiḥ bodhati tmanā

[1] O delightful Agni,
[2] they make beautiful their words of you,
[3] and they have achieved the power of the horse;
[4] (they are) strong men with their strength,
[5] whose is the Vast that is greater than heaven,
[6] for that glory by itself awakes in them.

[*divaḥ:* That is to say, on the heights of the pure mentality where it meets with and passes into the vastness of the superconscient, *bṛhat.*
sukīrti: glory;
bodhati: awakes;]

5.10.5: Your Rays are Like Lightnings

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ भ्राज॑न्तो यन्ति धृष्णु॒या ।
परि॑ज्मानो॒ न वि॒द्युत॑ः
स्वा॒नो रथो॒ न वा॑ज॒युः ॥ ५

[1] tava tye agne archayaḥ bhrājantaḥ
[2] yanti dhṛṣhṇuyā
[3] parijmānaḥ na vidyutaḥ
[4] svānaḥ rathaḥ na vājayuḥ

[1] These are those flaming rays of yours, O Agni,
[2] and they go blazing and violent,
[3] like lightnings that run over all quarters,
[4] and like the voices of the chariot seeking the plenitude.

5.10.6: Break Through All Regions

नू नो॑ अग्न ऊ॒तये॑ स॒बाध॑सश्च रा॒तये॑ ।
अ॒स्माका॑सश्च सू॒रयो॒
विश्वा॒ आशा॑स्तरी॒षणि॑ ॥ ६

[1] nū naḥ agne
[2] ūtaye sa-bādhasaḥ cha rātaye
[3] asmākāsaḥ cha sūrayaḥ
[4] vishvāḥ āshāḥ tarīṣhaṇi

[1] O Agni, soon may those of us,
[2] who are opposed and obstructed, attain to protection and the giving of the riches.
[3] Our luminous seers
[4] break through all regions and beyond.

[*āshāḥ:* The regions of the heavens of the mental existence which have all to be embraced in our consciousness and overpassed.]

5.10.7: Far-reaching Force

त्वं नो॑ अग्ने अङ्गिरः स्तु॒तः स्तवा॑न॒ आ भ॑र ।
होत॑र्विभ्वा॒सहं॑ र॒यिं
स्तो॒तृभ्य॒ः स्तव॑से च न
उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ७

[1] tvam naḥ agne añgiraḥ stutaḥ
stavānaḥ
[2] ā bhara hotaḥ vibhvāsaham rayim
[3] stotṛbhyaḥ stavase cha naḥ
[4] uta edhi pṛtsu no vṛdhe

[1] O Agni, O Añgiras, after and during the laud,
[2] bring to us the riches of a far-reaching force, O Priest of the call,
[3] to those who laud thee and for our further laud.
[4] Be with us in our battles that we may grow.

[*rayim:* that richness and abundance in the soul full of divine possessions which is its spiritual prosperity or felicity, an image of the infinite store of the divine Bliss and by which it advances to an ever greater and more richly-equipped wideness of its being.

vibhvā-saham: far-reaching force;]

5.11: The Divine Priest and the Sacrificial Flame

Rishi: Sutambhara Ātreyaḥ
Metre: Jagatī

1: Wakeful and Discerning
2: Supreme Intuition
3: Born from Two Mothers
4: Agni as Seer and Will
5: Our Words as Rivers
6: Hidden in Secrecy

[The Rishi hymns the birth of the wakeful and discerning sacrificial Flame who is vision and will-power, the seer whose passion of effort turns into a divine knowledge, in the heavens of mind.

This seer-will has to increase the inspired words of the Thought. It is a thing of puissance, the Son of Force, and found by the ancient Souls of luminous puissance concealed in the growths of earth, in all the experiences that the soul here seeks to enjoy.]

5.11.1: Wakeful and Discerning

जन॑स्य गो॒पा अ॑जनिष्ट॒ जागृ॑विर॒ग्निः
सु॒दक्षः॑ सुवि॒ताय॒ नव्य॑से ।
घृ॒तप्र॑तीको बृह॒ता दि॑वि॒स्पृशा॑
द्युमद् वि भा॑ति भर॒तेभ्य॒ः शुचि॑ः॥ १

[1] janasya gopāḥ ajanishṭa jāgṛviḥ
[2] agniḥ sudakṣhaḥ suvitāya navyase
[3] ghṛta pratīkaḥ bṛhatā divispṛshā
[4] dyumat vi bhāti bharatebhyaḥ
shuchiḥ

[1] Agni, the guardian of men has been born wakeful;
[2] (he) is perfect in discernment for a new happy journey;
[3] luminous is his front and with his heaven-touching vast,
[4] he shines out full of light and brilliant in his purity for the bringers (of the riches).

5.11.2: Supreme Intuition

य॒ज्ञस्य॑ के॒तुं प्र॑थ॒मं पु॒रोहि॑तम॒ग्निं
नर॑स्त्रिषध॒स्थे समी॑धिरे ।
इन्द्रे॑ण दे॒वैः स॒रथं॒ स ब॒र्हिषि॒
सीद॒न्नि होता॑ य॒जथा॑य सु॒क्रतुः॑ ॥ २

[1] yajñasya ketum prathamam purohitam
[2] agnim naraḥ triṣhadhasthe sam īdhire
[3] indreṇa devaiḥ saratham
[4] saḥ barhiṣhi sīdat
[5] ni hotā yajathāya sukratuḥ

[2] Men have kindled high in the triple world of his session,
[1] Agni, the supreme intuition of the sacrifice, the representative priest;
[3] let him come in one chariot with Indra and the Gods
[4] and take his seat on the sacred grass;
[5] (he is) the priest of call, strong in will to sacrifice.

[*trisadhaste:* The triple world of mind, life and body in which the session of our sacrifice takes place or in which the work of self-perfection proceeds.

Intuition: (*ketu*): see (5.7.4);]

5.11.3: Born from Two Mothers

अस॑मृष्टो जायसे मा॒त्रोः शुचि॑र्म॒न्द्रः
क॒विरुद॑तिष्ठो वि॒वस्व॑तः ।
घृ॒तेन॑ त्वावर्धयन्नग्न आहुत
धू॒मस्ते॑ के॒तुर॑भवद् दि॒वि श्रि॒तः ॥ ३

[1] asamṛṣhṭaḥ jāyase mātroḥ shuchiḥ
[2] mandraḥ kaviḥ
[3] ut-atiṣhṭhaḥ vivasvataḥ
[4] ghṛtena tvā avardhayan agne āhuta
[5] dhūmaḥ te ketuḥ abhavat divi shritaḥ

[1] You are born from thy two mothers, unoppressed and pure,
[2] a rapturous priest of call;
[3] you have risen up from the Sun;
[4] O Agni, they have increased you with the offering of light, fed with offering;
[5] thy smoke has become a ray of intuition lodged in heaven.

[*shuchiḥ:* pure without cleansing;

ghṛta: offering from light.]

5.11.4: Agni as Seer and Will

अ॒ग्निर्नो॑ य॒ज्ञमुप॑ वेतु सा॒धुयाऽग्निं
न॒रो वि भ॑रन्ते गृ॒हेगृ॑हे ।
अ॒ग्निर्दू॒तो अ॑भवद्धव्य॒वाह॑नो॒ऽग्निं
वृ॑णा॒ना वृ॑णते क॒विक्र॑तुम् ॥ ४

[1] agniḥ naḥ yajñam upa vetu sādhuyā
[2] agnim naraḥ vi bharante gṛhe-gṛhe
[3] agniḥ dūtah abhavat havya-vāhanāḥ
[4] agnim vṛṇānāḥ vṛṇate kavi-kratum

[1] May Agni come to our sacrifice with power to accomplish;
[2] men carry Agni severally in house and house;
[3] Agni has become our messenger and the bearer of our offering;
[4] when men accept Agni into themselves, it is the seer-will that they accept.

[*kavi kratu:* seer-will;]

5.11.5: Our Words as Rivers

तुभ्ये॒दम॑ग्ने॒ मधु॑मत्तमं॒ वच॒स्तुभ्यं॑
मनी॒षा इ॒यम॑स्तु॒ शं हृ॒दे ।
त्वां गिर॒ः सिन्धु॑मिवा॒वनी॑र्म॒हीरा
पृं॑णन्ति॒ शव॑सा व॒र्धय॑न्ति च ॥ ५

[1] tubhya idam agne
[2] madhumat-tamam vachaḥ
[3] tubhyam manīṣhā iyam astu sham hṛde
[4] tvām giraḥ sindhum ivā avanīḥ mahīḥ
[5] ā pṛṇanti shavasā vardhayanti cha

[2] This word, most full of honey-sweetness,
[1] is for you, O Agni;
[3] for you this thinking, let it be a happiness to your heart;
[4] as the great rivers fill the sea
[5] our words fill you with force and make it grow.

[*madhumat:* The honeyed Soma, outflowing of the principle of Delight in things.

avanīrmahī: The seven great *(mahī)* rivers *(avanī)* or movements which descend from the superconscient being and fill the conscious ocean of our existence. They are called the Mothers, the fostering Cows, the Mighty Ones of Heaven, the Waters of Knowledge, the streams of the Truth, etc.

sindhum: sea;

sham: peace; see (5.7.9);

shavasā: force;]

5.11.6: Hidden in Secrecy

त्वाम॑ग्ने॒ अङ्गि॑रसो॒ गुहा॑ हि॒तम्
अन्व॑विन्दञ्छिश्रिया॒णं वने॑वने ।
स जा॑यसे म॒थ्यमा॑न॒ः सहो॑
म॒हत्त्वामा॑हुः सह॑सस्पु॒त्रम॑ङ्गिरः ॥ ६

[1] tvām agne añgirasaḥ guhā hitam
[2] anu avindan shishriyāṇam vanevane
[3] sa jāyase mathyamānaḥ sahaḥ mahat
[4] tvām āhuḥ sahasaḥ putram añgiraḥ

[1] O Agni, the Añgiras sought you hidden in secrecy,
[2] and found you lodging in tree and tree;
[3] by our pressure on you, you are born a mighty force;
[4] the Son of Force they call you, O Añgiras!

[*añgirasa:* The seven ancient seers or fathers, the Añgirasa Riṣhis, sons of Agni, they are divine or human types of the seer-will.

guhā: secret place, cave; the subconscient heart in things.

Here Añgirasa seers discover Agni; in RV (10.46.9) Bhṛgus discover Agni. 'Very possibly, the Añgirasa Riṣhis are the flame-powers of Agni, and the Bhṛgus the solar powers of Sūrya' (SA, SV, P. 152).]

5.12: Man's Aspiration to the Truth

Rishi: Sutambhara Ātreyaḥ
Metre: Trishṭup

1: I Bring the Thought
2: Not by Force or Duality
3: Seeking Truth by the Truth
4: Foundations of Falsehood
5: Violence by Words
6: Last State in the Journey

[The Rishi invokes this flame of the Divine Force, this vast Lord of the superconscient Truth, this Truth-conscious One, to accept thought and word into himself, become truth-conscient in man and cleave out the many streams of the Truth.

Not by mere force of effort nor under the law of the duality can the Truth be attained, but by the Truth itself.

But there are not only powers of this Force that battle with the falsehood and guard and conquer, there are others also who have helped so far in the march, but who would keep to the foundation of the falsehood because they cling to the present self-expression of man and refuse to advance beyond it; these in their self-will speak the word of crookedness to the Truth-seeker. By the sacrifice and by submission in the sacrifice man, the ever-advancing pilgrim, brings near to him his wide dwelling-place beyond, the seat and home of the Truth.]

5.12.1: I Bring the Thought

प्राग्नये॑ बृह॒ते य॒ज्ञिया॑य
ऋ॒तस्य॒ वृष्णे॒ असु॑राय॒ मन्म॑ ।
घृ॒तं न य॒ज्ञ आ॒स्ये॒३॑ सुपू॑तं॒
गिरं॑ भरे वृष॒भाय॑ प्र॒तीचीम् ॥ १

[1] pra agnaye bṛhate yajñiyāya
[2] ṛtasya vṛṣhṇe asurāya manma
[3] ghṛtam na yajñe āsye supūtam
[4] giram bhare vṛṣhabhāya pratīchīm

[2] I bring my thought to the Bull of the Truth, to the mighty lord,
[1] to Agni, the vast sacrificial Flame,
[3] as if the offering of light in the sacrifice, purified in the mouth;
[4] I bring the word forward to its lord (Bull).

[*giram pratīchīm:* (bring) the word forward; to turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries.

ṛtasya vṛṣhne: to the Bull of the Truth (Right);

vṛshabhāya: The Bull; the thought is symbolised as the shining cow fronting and offering itself to the Godhead. see (5.1.12);

manma: thought;]

5.12.2: Not by Force or Duality

ऋ॒तं चि॑कित्व ऋ॒तमिच्चि॑किद्ध्यृ॒तस्य॒
धारा॒ अनु॑ तृन्धि पू॒र्वीः ।
नाहं या॒तुं सह॑सा॒ न द्व॒येन॑
ऋ॒तं सं॑पाम्यरु॒षस्य॒ वृष्णः॑ ॥ २

[1] ṛtam chikitva ṛtam it chikiddhi
[2] ṛtasya dhārāḥ anu tṛndhi pūrvīḥ

[3] na aham yātum sahasā na dvayena
[4] ṛtam sapāmi arushasya vṛshṇaḥ

[1] O conscious seer of the Truth, be conscious of the Truth alone;
[2] cut out in succession many streams of the Truth;
[3] Not by force, nor by the duality can I achieve the journey,
[4] nor attain to the Truth of the shining lord.

[*vṛshna:* Lord;]

anu tṛndhi: cut from the rock in the hill where they are guarded by the opposing powers.

ṛtasya dhārā: The descent of the superconscient into our life was imaged as the rain of heaven; it formed the seven celestial rivers that flow down upon the earth-consciousness. The streams in line 2 are not of physical water.]

[Lines1,2: The Truth is not some static absolute to be attained beyond life. It is dynamic and is spread out in its diverse currents of power, light, bliss over the whole expanse of existence. In the being of man these streams are concealed in his regions of sub-conscience, inconscience and obscurity. They lie hidden and imprisoned by the Panis, the opposing powers of concealment who prevent the spread and growth of the divine forces in man.

Agni, the seeing Will of Truth, is to be invoked to open up these covering crusts in the being and release the flowing waters of Truth into life. (M.P.P.)]

[Lines 3,4: The Supreme Divine is not a prize that can be won by human effort alone, however intense and hard. One cannot storm the gates of Heaven by sheer force of *tapasya*, askesis. The Divine can be realised only by him to whom it chooses to yield. The Divine reveals itself to him in whom a favourable condition has been built up, a state of Grace normalised. And this state cannot be formed until man moves away from his life of division subject to the dualities of Ignorance and awakes to the truth of Oneness in creation, sheds his sense of separativity and begins to live in soul identity with the Divine. (M.P.P.)]

5.12.3: Seeking Truth by the Truth

कया नो अग्र ऋतयन्नृतेन
भुवो नवेदा उचथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां
नाहं पतिं सनितुरस्य रायः ॥ ३

[1] kayā naḥ agne ṛtayan ṛtena
[2] bhuvaḥ navedā uchathasya navyaḥ
[3] vedā me devaḥ ṛtupāḥ ṛtūnām
[4] na aham patim sanituḥ asya rāyaḥ

[1] By what thought of ours seeking the Truth by the Truth,
[2] you shall become for us, O Agni, a new discoverer of the word?
[3] The God who is the guardian of the order and laws of the Truth knows me,
[4] but I know not him, the master of conquering riches.

[*naveda:* discoverer;

ṛtu: The periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice.

ṛtupā: guardian of the Truth;

ṛtūnām: of the order and the laws of Truth, of the order and its times.

Man imagines in the pride of his intellect that he knows or can know all with his mind. But he hardly knows himself; except his surface nature, he knows precious little of the truth that lies behind. He knows only a fraction of himself. So too he knows very little of the universe around, the processes and movements of Nature, the origins of its phenomena, the order of the cosmos, the Powers that rule and work the organisation — the gods. Man does not know the Godhead that presides over the evolution of his world and conducts it according to the imperatives of the Divine Truth. But God knows him, in fact He has moulded him all along and He it is who shapes his course of development. If only man becomes conscious of this relation and learns to participate knowingly in this effort, his life would become an ordered journey from light to light, from joy to joy. (M.P.P.)]

5.12.4: Foundations of Falsehood

के ते॑ अग्ने रि॒पवे॒ बन्ध॑नास॒ः
के पा॒यव॑ः सनिषन्त द्यु॒मन्त॑ः ।
के धा॒सिम॑ग्ने॒ अनृ॑तस्य पान्ति॒
क आस॑तो॒ वच॑सः सन्ति गो॒पाः ॥ ४

[1] ke te agne ripave bandhanāsaḥ
[2] ke pāyavaḥ saniṣhanta dyumantaḥ
[3] ke dhāsim agne anṛtasya pānti
[4] ke āsataḥ vachasaḥ ṣanti gopāḥ

[1] O Agni, who are these that are the binders of the Adversary?
[2] Who are the guardians, the luminous ones that shall possess and conquer?
[3] Who keeps the foundation of the falsehood, O Agni?
[4] Who are the guardians of the untrue word?

[*āsataḥ vachasaḥ:* false word, the old falsehood as opposed to the "new word" of the Truth of which Agni has to create the knowledge.

Falsehood is not an unsubstantial shadow that recedes at the appearance of Truth. It is a positive formation in this creation and it opposes the advent of Truth, resists its advance. Its foundations extend deep below the layers of sub-conscience, into the abysses of Inconscience. When Agni emerges in his full glory he strikes at the roots of this Falsehood and consumes them with his flames. So too with the word, the concentrated expression of untruth which is the enemy of the manifesting Truth. Agni wipes the altar clean of all movements expressive of falsehood. (M.P.P.)]

5.12.5: Violence by Words

सखा॑यस्ते॒ विषु॑णा अग्न
ए॒ते शि॒वास॒ः सन्तो॒ अशि॑वा अभूवन् ।
अधू॑र्षत स्व॒यमे॒ते वचो॑भिर्ऋजूय॒ते
वृ॑जि॒नानि॑ ब्रु॒वन्त॑ः ॥ ५

[1] sakhāyaḥ te viṣhuṇā agna
[2] ete shivāsaḥ santo ashivāḥ abhūvan
[3] adhūrṣhata svayam ete vachobhiḥ
[4] ṛjūyate vṛjināni bruvantaḥ

[1] These were your comrades, O Agni, who have gone astray from you;
[2] benignant were they, they have become malignant.

[3] These do violence to themselves by their words,
[4] speaking crooked things to the seeker after straightness.

5.12.6: Last State in the Journey

यस्ते॑ अग्ने॒ नम॑सा य॒ज्ञमीट्ट॑
ऋ॒तं स पा॑त्यरु॒षस्य॒ वृष्णः॑ ।
तस्य॒ क्षयः॑ पृ॒थुरा सा॒धुरे॑तु
प्र॒सर्स्रा॑णस्य॒ नहु॑षस्य॒ शेषः॑ ॥ ६

[1] yaḥ te agne namasā yajñam īṭṭa
[2] ṛtam saḥ pāti aruṣhasya vṛṣhṇaḥ
[3] tasya kṣhayah pṛthuḥ ā sāḏhuḥ etu
[4] prasarsrāṇasya nahuṣhasya sheṣhaḥ

[1] But he, O Agni, who desires with submission thy sacrifice,
[2] guards the truth of the luminous lord;
[3] let there come to him his wide and perfect habitation,
[4] the last state of man as he advances on his journey.

[*vṛṣhṇaḥ:* the shining Bull or Male; but the latter word (male) means also the rainer (one who rains), fertilizer or diffuser of abundance and sometimes the strong and abundant, the former (the shining bull) seems to bear also the sense of active or moving.

The plane of the superconscient Truth or world of Swar beyond mental Heaven and physical earth in which all is accomplished that here we strive after; it is described as the wide habitation and the wide and fear-free pasture of the shining cows.

nahuṣha: man, in the Rig Veda; nothing to do with the person of the Purāṇa books.

prasarsrāṇa: of one moving or advancing on a journey;

shesha: last state; in the earlier edition, SA translates it as 'that which is left' and adds 'This world is sometimes described as what is left or the excess; it is the additional field of being beyond this triplicity of mind, life and body which constitute our normal state of existence'.

pṛthu sādhu kṣhayaḥ: wide, perfect, habitation.]

5.13: Affirmation of the Divine Will

Riṣhi: Sutambhara Ātreyaḥ
Metre: Gāyatri

1: Word of Illumination
2: All-achieving Laud
3: Accept Our Love
4: Beloved Agni
5: Increase Agni
6: Rich Achievement

[The Riṣhi declares the power of the Word affirming the Divine Will who attains to the touch of heaven for man. That Will affirmed in us by the Word becomes the priest of our sacrifice and the winner in us of the divine riches and of the energy that conquers.

This godhead contains all the others in its being as the nave of a wheel contains the spokes and therefore brings us all the varied wealth of the spiritual felicity.]

5.13.1: Word of Illumination

अर्च॑न्तस्त्वा हवाम॒हेऽर्च॑न्त॒ः समि॑धीमहि ।
अग्ने॒ अर्च॑न्त ऊ॒तये॑ ॥ १

[1] archantaḥ tvā havāmahe
[2] archantaḥ samidhīmahi
[3] agne archantaḥ ūtaye

[1] Chanting the word of illumination, we call to thee,
[2] Chanting the word of illumination, we kindle (thee),
[3] Chanting the word of illumination, O Agni, that you may increase (in us).

5.13.2: All-achieving Laud

अ॒ग्नेः स्तोमं॑ मनामहे सि॒ध्रम॒द्य दि॑वि॒स्पृशः॑ ।
दे॒वस्य॑ द्रवि॒णस्यवः॑ ॥ २

[1] agneḥ stomam manāmahe sidhram adya
[2] divispṛshaḥ devasya
[3] draviṇasyavaḥ

[1] We meditate today the all-achieving laud of Agni,
[2] the heaven-touching God,
[3] we, the seekers of the riches.

[*draviṇa:* The divine riches which are the object of the sacrifice;
manāmahe: meditate, to hold (the laud) in thoughts;]

5.13.3: Accept Our Love

अ॒ग्निर्जु॑षत नो॒ गिरो॒ होता॒ यो मानु॑षे॒ष्वा ।
स य॑क्ष॒द् दैव्यं॒ जन॑म् ॥ ३

[1] agniḥ jushata no giro
[2] hotā yo mānusheshu ā
[3] sa yakshat daivyam janam

[1] May Agni accept with love our words;
[2] he who is here as the priest of call in men,
[3] may he offer the sacrifice to the divine kind.

5.13.4: Beloved Agni

त्वम॑ग्ने स॒प्रथा॑ असि॒ जुष्टो॒ होता॒ वरे॑ण्यः ।
त्वया॑ य॒ज्ञं वि त॑न्वते ॥ ४

[1] tvam agne saprathā asi
[2] jushṭo hotā vareṇyaḥ
[3] tvayā yajñam vi tanvate

[1] Great is thy wideness, O Agni,
[2] our priest of the call, beloved and supremely desirable;
[3] by thee, men carry out the sacrifice.

[*vitanvate:* perform the yajña; extend wide the form of the sacrifice.]

5.13.5: Increase Agni

त्वाम॑ग्ने वाज॒सात॑मं॒ विप्रा॑ वर्धन्ति॒ सुष्टु॑तम् ।
स नो॑ रास्व सु॒वीर्य॑म् ॥ ५

[1] tvām agne vāja-sātamam
[2] viprā vardhanti sushṭutam
[3] saḥ naḥ rāsva suvīryam

[2] The illumined wise increase thee (in themselves), (who is) high-lauded,
[1] O Agni, the strong conqueror of the plenitude;
[3] therefore do thou lavish on us a complete hero-energy.

[*vāja:* plenitude, plenty of everything;
sātamam: strong conqueror;
viprā: the illumined wise;]

5.13.6: Rich Achievement

अग्ने॑ ने॒मिर॒राँ इ॑व दे॒वाँस्त्वं प॑रि॒भूर॑सि ।
आ राध॑श्चि॒त्रमृ॑ञ्जसे ॥ ६

[1] agne nemiḥ arān iva
[2] devān tvam paribhuḥ asi
[3] ā rādhaḥ chitram ṛñjase

[2] You encompass the gods,
[1] as the nave of a wheel contains the spokes;
[3] thou shall bring to us a varied joy of those riches.

[Alternative for last line: you shall arrange for us our rich achievement]

5.14: The Finder of Light and Truth

Rishi: Sutambhara Ātreyaḥ
Metre: Gāyatrī

1: Immortal
2: Pilgrim-journey
3: Clarity of Aspiration
4: Found Ray-Cows, Waters and Sun-world
5: Agni Hears Our Call and Comes
6: Place the Thought Rightly

[The Rishi declares Agni as the Priest of the sacrifice, the slayer of the powers of Darkness, the finder of the world of the Sun of Truth, of his radiant herds and of his luminous waters; he is the seer in us who is increased by the clarities of right thought and speech.]

5.14.1: Immortal

अ॒ग्निं स्तोमे॑न बोधय समि॒धानो अम॑र्त्यम् ।
ह॒व्या दे॒वेषु॑ नो दधत् ॥ १

[1] agnim stomena bodhaya
[2] samidhānaḥ amartyam
[3] havyā deveṣhu no dadhat

[1] Awake Agni by the laud;
[2] let the immortal be kindled;
[3] let him place our offerings in the godheads.

5.14.2: Pilgrim-journey

तम॑ध्व॒रेष्वी॑ळते दे॒वं मर्ता॒ अम॑र्त्यम् ।
यजि॑ष्ठं॒ मानु॑षे॒ जने॑ ॥ २

[1] tam adhvareṣhu īḷate
[2] devam martā amartyam
[3] yajiṣhṭham mānuṣhe jane

[1] Him they adore in pilgrim-sacrifices,
[2] the mortals (adore) the divine and the immortal,
[3] who is strongest for sacrifice in the human kind.

5.14.3: Clarity of Aspiration

तं हि शश्व॑न्त॒ ईळ॑ते स्रु॒चा दे॒वं घृ॑त॒श्चुता॑ ।
अ॒ग्निं ह॒व्याय॒ वोळ्ह॑वे ॥ ३

[1] tam hi shashvanta īḷate
[2] sruchā devam ghṛtashchutā
[3] agnim havyāya voḷhave

[1] Him, the divine Agni the perpetual generations adore
[2] with the ladle dripping the clarity (*ghṛta*)
[3] for the carrying of their offerings.

[*sruchā:* this ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.]

5.14.4: Found Ray-cows, Waters and Sun-world

अ॒ग्निर्जा॒तो अ॑रोचत॒ घ्नन् दस्यू॒ञ्ज्योति॑षा॒ तमः॑ ।
अवि॑न्द॒द् गा अ॒पः स्वः॑ ॥ ४

[1] agniḥ jāto arochata ghnan dasyūn
[2] jyotiṣhā tamaḥ
[3] avindat gāḥ apaḥ svaḥ

[1] Agni at his birth has shone out slaying the destroyers (*dasyu*),
[2] (slaying) the darkness by the light,
[3] he found the Ray-Cows, the waters (*apaḥ*), the Sun-world (*svaḥ*).

[*gāḥ, apaḥ:* The Herds (*gāḥ*) and the Waters (*apaḥ*) are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence.

swar: the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun.

dasyū: The Titans, dividers of our unity and completeness of being and sons of the Mother of Division; they are powers of the nether cave and the darkness.

Paṇi and Vṛtra: There are two great divisions of the Dasyus, the Paṇi who intercept both the Ray-Cows and waters but are especially associated with the concealing of the Ray-cows or knowledge; Vṛtrās intercept both the waters and the light, but are especially associated with the withholding of waters. All Dasyus are associated with darkness and Falsehood. They are the enemies of Gods who are associated with Truth and Light. See also (5.12.2).]

5.14.5: Agni Hears Our Call and Comes

अ॒ग्निमी॒ळेन्यं॑ क॒विं घृ॒तपृ॑ष्ठं सपर्यत ।
वेतु॑ मे शृ॒णव॒द्धव॑म् ॥ ५

[1] agnim īḷenyam
[2] kavim ghṛta-pṛṣhṭham saparyata
[3] vetu me shṛṇavat havam

[2] Serve the seer with its back of light
[1] Agni, the supremely desirable;
[3] may he come, may he hear my call.

[*ghṛta-pṛṣhṭam:* back of light (*ghṛta*);
kavi: seer;]

5.14.6: Place the Thought Rightly

अ॒ग्निं घृ॒तेन॑ वावृ॒धुः स्तोमे॑भिर्वि॒श्वच॑र्षणिम् ।
स्वा॒धीभि॑र्वच॒स्युभिः॑ ॥ ६

[1] agnim ghṛtena vāvṛdhuḥ stomebhiḥ
[2] vishva-charṣhaṇim
[3] svādhībhiḥ vachasyubhiḥ

[2] The all-seeing
[1] have made the Agni to grow by the light and by their lauds;
[3] (the lauds) place the thought rightly that seek for the word.

[*vachasyubhiḥ:* those that seek word;
svā-dhībhiḥ: (the lauds) which place the thoughts rightly (*svā*);]

5.15: The Divine Upholder and Conqueror

Rishi: Dharuṇa Aṅgirasa
Metre: Trishṭup

1: Agni the Seer and the Mighty
2: Uphold Truth by Truth
3: Weave Bodies
4: Bear Like a Mother
5: Atri and Consciousness

[The Rishi hymns the Divine Will as the Seer and the Mighty One, the upholder of the Bliss and the Truth, by which men attain to the supreme-seated godheads. He breaks leonine through an army of opposers, sees and confirms for man all the possible births and manifestations of the soul, forms in him the secret superconscient plane and by knowledge delivers him into that vast beatitude.]

5.15.1: Agni the Seer and the Mighty

प्र वे॒धसे॑ क॒वये॒ वेद्या॑य॒
गिरं॑ भरे य॒शसे॑ पू॒र्व्याय॑ ।
घृ॒तप्र॑सत्तो॒ असु॑रः सु॒शेवो॑
रा॒यो ध॒र्ता ध॒रुणो॒ वस्वो॑ अ॒ग्निः ॥ १

[1] pra vedhase kavaye vedyāya
[2] giram bhare
[3] yashase pūrvyāya
[4] ghṛtaprasatto asuraḥ sushevaḥ
[5] rāyaḥ dhartā dharuṇaḥ vasvaḥ agniḥ

[2] I bring my word
[1] to the creator and the seer,
him whom we must know,
[3] the glorious, the ancient one;
[4] Agni, the Mighty One is seated in the light, full of bliss,
[5] the holder of the Treasure, the continent of the riches.

5.15.2: Uphold Truth by Truth

ऋ॒तेन॑ ऋ॒तं ध॒रुणं॑ धारयन्त
य॒ज्ञस्य॑ शा॒के प॑र॒मे व्यो॑मन् ।
दि॒वो धर्म॑न् ध॒रुणे॑ से॒दुषो॒
नृ॒ञ्जा॒तैरजा॑ताँ अ॒भि ये न॑न॒क्षुः ॥ २

[1] ṛtena ṛtam dharuṇam dhārayanta
[2] yajñasya shāke parame vyoman
[3] divaḥ dharman dharuṇe sedusho
[4] nṛn jātaiḥ ajātān abhi ye nanakṣhuḥ

[1] By the Truth (*ṛtena*) they uphold the Truth that holds all,
[2] in the power of the Sacrifice, in the highest heavenly space;
[3] they who reached the gods seated in the law that is the upholder of heaven;
[4] (they) travel to the unborn (godheads) by the godheads born in them.

[*ṛtena ṛtam:* appears in several mantrās such as (5.62.1, 5.68.4) and in other Maṇḍalās (4.3.9) etc.;

nanakṣhuḥ: to reach;

parame vyoman: the supreme ether; the highest heavenly space of the supreme superconscient;. *vyoman* becomes *vi-oman* in the pada pāṭha; *vyomani* occurs in (5.63.1) and (5.87.9);

sedushaḥ: seated;]

5.15.3: Weave Bodies

अं॒हो॒युव॑स्त॒न्व॑स्तन्वते॒
वि वयो॑ म॒हद् दु॒ष्टरं॑ पू॒र्व्याय॑ ।
स सं॒वतो॒ नव॑जातस्तुतुर्यात्
सिं॒हं न क्रु॒द्धम॒भितः॒ परि॑ ष्ठुः ॥ ३

[1] amho-yuvaḥ tanvaḥ tanvate
[2] vi vayaḥ mahat dushṭaram pūrvyāya
[3] saḥ samvataḥ navajātah tuturyāt
[4] simham na kruddham
[5] abhitaḥ pari sthuḥ

[1] They weave bodies that reject evil,
[2] they weave a vast expansion
hard to cross for the ancient one;
[3] he, new-born, can cross through the regions,
[5] though they (the evil forces)
stand encompassing him
[4] like hunters around an angry lion.

[alternate for line 3: he can break through his converging hunters.]

5.15.4: Bear Like a Mother

मा॒ते॒व यद् भर॑से पप्रथा॒नो
जनं॑जनं॒ धाय॑से॒ चक्ष॑से च ।
वयो॑वयो जर॒से यद् दधा॑नः॒
परि॒ त्मना॒ विषु॑रूपो जिगासि ॥ ४

[1] mātā iva yat bharase paprathānaḥ
[2] janam janam
[3] dhāyase chakṣhase cha
[4] vayaḥ vayaḥ jarase yat dadhānah
[5] pari tmanā viṣhurūpaḥ jigāsi

[1] By growing wide, you bear like a mother
[2] birth after birth
[3] for obtaining a firm foundation
and a vision.
[4] You hold and wear out manifestation after manifestation.
[5] Taking many forms, you encompass all things with thy self.

[*jarase:* wear out;
vaya: manifestation;
tmanā: thyself;]

5.15.5: Atri and Consciousness

वाजो॒ नु॑ ते॒ शव॑सस्पा॒त्वन्त॑मु॒रुं
दोधं॑ ध॒रुणं॑ देव रा॒यः ।
प॒दं न ता॒युर्गुहा॒ दधा॑नो
म॒हो रा॒ये चि॒तय॒न्नत्रि॑मस्पः ॥ ५

[1] vājo nu te shavasaḥ pātu aṇtam
[2] urum dodham dharuṇam deva rāyaḥ
[3] padam na tāyuḥ guhā dadhānaḥ
[4] mahaḥ rāye chitayan atrim aspaḥ

[1] May your plenitude guard the
last limit (*antam*) of your force;
[2] may it (guard) the wide continent of the riches that milks out its abundance, O Godhead.
[3] Like a thief you hold in the secrecy that plane;
[4] awakening Atri to the consciousness of the great riches, you have rescued him (Atri).

[*antam:* last limit;
guhā: secrecy;
padam: plane;
aspaḥ: rescued;]

5.16: The Bringer of All Desirable Good

Riṣhi: Pūru Ātreyaḥ
Metre: Anuṣhṭup, 1-4; Pañgkti, 5

1: Wide Expansion and Mitra
2: Arms of Understanding
3: Friendship
4: Inspired Knowledge
5: Blissful State

[The Riṣhi affirms the Divine Will in man as the offering and representative priest who brings light and strength and inspired knowledge and every desirable good; for he is the aspirer by works in whom is the puissance of all the gods and the full plenitude of their force.]

5.16.1: Wide Expansion and Mitra

बृ॒हद्वयो॒ हि भा॒नवेऽर्चा॑ दे॒वाया॒ग्नये॑ ।
यं मि॒त्रं न प्रश॑स्तिभि॒र्मर्ता॑सो दधि॒रे॑ पु॒रः ॥१

[1] bṛhat vayo hi bhānave
[2] archā devāya agnaye
[3] yam mitram na prashastibhiḥ
[4] martāsaḥ dadhire puraḥ

[1] Create a wide expansion (*vayaḥ*)
for the Light (*bhānave*)
[2] for the divine Agni,
by the illumining word.
[3] By their proclamations of him (Agni)
[4] mortals set him in their front (*puraḥ*) as Mitra (the friend).

[Mitra: Agni contains and is all the gods. Mortals have to discover in the action of the divine Will (Agni) the light, love and harmony of the true knowledge and true existence, the Mitra-power; it is in this aspect that he has to be set in front of the human consciousness as the representative priest in the sacrifice.]

5.16.2: Arms of Understanding

स हि द्यु॒भिर्जना॑नां॒ होता॒ दक्ष॑स्य बा॒ह्वोः ।
वि ह॒व्यम॒ग्निरा॑नु॒षग्भगो॒ न वार॑मृण्वति ॥ २

[1] saḥ hi dyubhiḥ janānām hotā
[2] dakṣhasya bāhvoḥ
[3] vi havyam agniḥ ānuṣhak
[4] bhagaḥ na vāram ṛṇvati

[1] He is men's priest of the call;
[2] in his two arms of understanding (*dakṣha*).
[3] Agni, by his illuminations, carries the offerings wholly in a continuous order.
[4] As Bhaga the enjoyer, he gives our desirable good.

[Agni as the *purohit*, the representative priest in the sacrifice and the leader in the van of its march, stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth.

Bhaga: The Divine Will becomes the Enjoyer Bhaga, brother power of Mitra, who enjoys all delight of existence by Mitra's power of pure discernment and according to the light, truth and harmony of the divine living. See (5.82).]

5.16.3: Friendship

अ॒स्य स्तोमे॑ म॒घोन॑ः स॒ख्ये वृ॒द्धशो॑चिषः ।
विश्वा॒ यस्मि॑न् तुवि॒ष्वणि॒
सम॒र्ये॑ शुष्म॑माद॒धुः ॥ ३

[1] asya stome maghonaḥ
[2] sakhye vṛddha shochiṣhaḥ
[3] vishvā yasmin tuvisvaṇi
[4] sam arye shuṣhmam ādadhuḥ

[4] Men have founded their strength in him, the Noble one,
[1] in the lauding of the master of plenty,
[2] in his friendship by which his light grows in (us),
[3] in this Agni of the many voices which has all things.

[*maghona:* the master of plenty;
arya: the noble one;]

5.16.4: Inspired Knowledge

अधा॒ ह्य॑ग्न एषां॑ सु॒वीर्य॑स्य मं॒हना॑ ।
तमिद् य॒ह्वं न
रोद॑सी॒ परि॒ श्रवो॑ बभूवतुः ॥ ४

[1] adhā hi agne eṣhām
[2] suvīryasya mamhanā
[3] tam it yahvam na
[4] rodasī pari shravaḥ babhūvatuḥ

[1] O Agni, even now may there be
[2] the full plenitude of heroic strength;
[3] around him as around one mighty,
[4] earth and heaven have become a voice of inspired knowledge.

[*shravaḥ:* The whole physical and the whole mental consciousness become full of the knowledge which streams into them (earth and heaven) from the supramental plane; they, as it were, turn into the supramental light and action around the divine Seer-Will as he moves about in them at his work of transfiguration.]

5.16.5: Blissful State

नू न॒ एहि॒ वार्य॒मग्ने॑ गृणा॒न आ भ॑र ।
ये व॒यं ये च॑ सू॒रय॑ः स्व॒स्ति धाम॑हे॒
सचो॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ५

[1] nū naḥ ehi
[2] vāryam agne gṛṇānaḥ ā bhara
[3] ye vayam ye cha sūrayaḥ
[4] svasti dhāmahe
[5] sachā uta edhi pṛtsu no vṛdhe

[1] Come to us, O Agni,
[2] voiced by our word and bring us the desirable good.
[3] We here and the illumined seers,
[4] let us together found our blissful state.
[5] May you be with us in our battles that we may grow.

5.17: Enlargement and Ultimate Aspiration

Rishi: Pūru Ātreyaḥ
Metre: Anuṣhṭup, 1-4; Pañgkti, 5

1: Right Strength
2: Beyond the Thinking Mind
3: Force and the Word
4: Achiever of Works
5: Enter the Happy State

[A state arrives in which man goes beyond the mere subtlety and fineness of the intelligence and reaches to a rich and manifold largeness of soul. Even then though he has now the wide law of his being which is our right foundation, he needs a force greater than his to lead him; for largeness and multiplicity of soul-force and knowledge are not enough; there must be the divine truth in thought, word and act. For we have to attain beyond the enlarged mental being to the beatitude of a state beyond mind. Agni has the light and the force, the Word and the true impulsion, the embracing knowledge and the achieving power. He shall bring the divine wealth in his chariot and carry us towards the blissful state and the supreme good.]

5.17.1: Right Strength

आ य॒ज्ञैर्दे॑व॒ मर्त्य॑ इ॒त्था तव्यां॑समू॒तये॑ ।
अ॒ग्निं कृ॒ते स्व॑ध्व॒रे पू॒रुरी॑ळी॒ताव॑से ॥ १

[1] ā yajñaiḥ deva martyaḥ
[2] itthā tavyāmsam ūtaye
[3] agnim kṛte su adhvare
[4] pūruḥ īḷīta avase

[1] Mortal man should pray thee, O God,
by the sacrifices
[2] because you have the right strength
for his guard;
[3] when well-done is the pilgrim-sacrifice
[4] man must pray Agni that
he may protect him.

[*itthā tavyāmsam:* right strength;
īḷīta: pray;]

5.17.2: Beyond the Thinking Mind

अस्य॒ हि स्वय॑शस्तर आ॒सा वि॑धर्म॒न् मन्य॑से ।
तं नाकं॑ चि॒त्रशो॑चिषं म॒न्द्रं प॒रो म॑नी॒षया॑ ॥ २

[1] asya hi svayashas-tara āsā
vidharman
[2] manyase tam
[3] nākam chitra-shochiṣham mandram
[4] paro manīṣhayā

[1] In his complete law, by his mouth,
you become greater in the self-glory;
[2] you hold in mind
[3] that rapturous heaven
manifoldly brilliant in its light
[4] beyond the thinking mind.

[*vidharman:* the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.
mandram nākam: the state of bliss of which Swar, the supramental plane of existence, is the basis.
paromanīṣhayā: beyond the thinking mind;]

5.17.3: Force and the Word

अ॒स्य वासा उ॑ अ॒र्चिषा॒
य आयु॑क्त तु॒जा गि॒रा ।
दि॒वो न यस्य॒ रेत॑सा बृ॒हच्छोच॑न्त्य॒र्चय॑: ॥ ३

[1] asya vā asā u archiṣhā
[2] yaḥ ayukta tujā girā
[3] divo na yasya retasā
[4] bṛhat shochanti archayaḥ

[1] This, indeed, is he who by the ray of this Fire
[2] has become possessed of the force and the word and
[3] whose rays by the seed of heaven
[4] blaze into a vast light.

[*asā:* this (Agni);
archiṣhā: rays;]

5.17.4: Achiever of Works

अ॒स्य क्रत्वा॒ विचे॑तसो द॒स्मस्य॒ वसु॒ रथ॒ आ ।
अधा॒ विश्वा॑सु॒ हव्यो॒ऽग्निर्वि॒क्षु प्र शं॑स्यते ॥ ४

[1] asya kratvā vichetaso dasmasya
[2] vasu rathe ā
[3] adhā vishvāsu havyaḥ agniḥ
[4] vikṣhu pra shasyate

[1] By the will (*kratva*) of this completely conscious achiever of works,
[2] the riches are there in the car;
[3] so now is the Agni the one to be called;
[4] he is proclaimed in all (*vishvāsu*) the peoples.

5.17.5: Enter the Happy State

नू न॒ इद्धि वार्य॑मा॒सा स॑चन्त सू॒रय॑ः ।
ऊर्जो॑ नपाद॒भिष्ट॑ये पा॒हि श॒ग्धि स्व॒स्तय॑
उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ५

[1] nū na it hi vāryam
[2] āsā sachanta sūrayaḥ
[3] ūrjaḥ napāt abhiṣhṭaye pāhi
[4] shagdhi svastaya
[5] uta edhi pṛtsu naḥ vṛdhe

[2] By the mouth of Agni, the luminous seers cling now
[1] to that desirable good.
[3] O son of energy, protect us that we may enter (*abhiṣhṭaye*),
[4] in the happy state (*svastaye*) and have the power to remain in that condition.
[5] And may you be with us in our battles that we may grow.

[*vāryam:* supreme good. The luminous gods in us must keep our consciousness firmly attached to the light and truth that is brought by the workings of the Will (Agni) so that we may not fall away from the right movement and its divine joy.]

5.18: The Lords of the Plenitude

Riṣhi: Dvita Mṛktavāha Ātreyaḥ
Metre: Anuṣhṭup, 1-4; Paṅgkti, 5

1: Dawning
2: Understanding
3: Long Extended Life
4: Inspirations All-around
5: Create the Vast

[The Divine Will is invoked to complete the manifestation of the divine powers after the second state of the soul when it has passed beyond the mere physical being and is full of the perfect energy of the vital plane; for the gods have given all the life's fifty steeds of swiftness, Agni is there as the light and flame of its far-extended existence which has broken the limitations of the material being and he is full of the joys of this new and rich supra-physical life. Now the third state, the free mental being, is to be perfected by a richly varied and luminous play of thought and word ending in the manifestation of the highest reach of the mental realms, the power of the supramental Light in the mentality; there begins the manifestation of the intuitive and inspired mind. Agni has to create that vastness and light and divinity of the Truth-knowledge and so crown with it the already attained free swiftness of force and wide range of life and enjoyment proper to the perfected and god-filled vitality.]

5.18.1: Dawning

प्रा॒तर॒ग्निः पु॑रुप्रि॒यो वि॒शः स्त॑वे॒ताति॑थिः ।
विश्वा॑नि॒ यो अम॑र्त्यो ह॒व्या मर्ते॑षु॒ रण्य॑ति ॥ १

[1] prātaḥ agniḥ puru-priyaḥ
[2] vishaḥ staveta atithiḥ
[3] vishvāni yaḥ amartyaḥ havyā
marteṣhu raṇyati

[2] Let the guest of man, receive the laud,
[1] at dawn, Agni with his multitude of delightful things;
[3] He (Agni) is immortal in mortals and takes joy in all their offerings.

[*prātaḥ:* The dawning of the divine Dawn of the higher knowledge in the mind;
raṇyati: takes joy;]

5.18.2: Understanding

द्वि॒ताय॑ मृ॒क्तवा॑हसे॒ स्वस्य॒
दक्ष॑स्य मं॒हना॑ ।
इन्दुं॒ स ध॑त्त आनु॒षक्
स्तो॒ता चि॑त् ते॑ अमर्त्य॑ ॥ २

[1] dvitāya mṛkta-vāhase svasya
[2] dakṣhasya mamhanā
[3] indum saḥ dhatte ānuṣhak
[4] stotā chit te amartya

[2] (He holds) the plenitude of his own understanding,
[1] for the twofold power that carries the purified offering.
[3] He holds uninterruptedly the Soma-delight (*indum*);
[4] and he too who lauds you holds it, O immortal.

[*dakṣha:* understanding, discernment;
Dwita: the god or Riṣhi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges of life, the "far-extending existence" of the next verse, which are screened off from our ordinary physical consciousness. Trita is the god or Riṣhi of the third plane, full of luminous mental kingdoms unknown to the physical mind. See (5.9.5).]

5.18.3: Long Extended Life

तं वो॑ दी॒र्घायु॑शोचिषं गि॒रा हु॑वे म॒घोना॑म् ।
अरि॑ष्टो॒ येषां॒ रथो॒ व्य॑श्वदाव॒न्नीय॑ते ॥ ३

[1] tam vo dīrghāyu shochiṣham
[2] girā huve maghonām
[3] ariṣhṭo yeṣhām
[4] rathaḥ vi ashva-dāvan īyate

[1] Him who is the light of long extended life,
[2] I call by the word for you, the lords of plenty;
[4] O Giver of the horse, your chariot will go abroad
[3] without hurt.

[*ariṣhṭa:* without harm. In these new worlds of life, the divine movement is now fulfilled there and ranges unpierced by the "harms" of the powers of Death and Darkness.]

5.18.4: Inspirations All-around

चि॒त्रा वा॒ येषु॒ दीधि॑तिरा॒सन्नु॒क्था पान्ति॒ ये ।
स्ती॒र्णं ब॒र्हिः स्व॑र्णरे॒ श्रवां॑सि दधिरे॒ परि॑ ॥ ४

[1] chitrā vā yeṣhu dīdhitiḥ
[2] āsan ukthā pānti ye
[3] stīrṇam barhiḥ
[4] svarṇare shravāmsi dadhire pari

[1] In him is the richly brilliant light of thought;
[2] they guard the utterances in their mouths;
[3] spread is the sacred seat;
[4] they found inspirations all around it in the Godhead of the Sun-world.

[This verse describes the farther ascent of the movement from the realms of Dwita to the realms of Trita.

Swarṇara: "It is often spoken of as if it were a country; it is not Swar itself, the utter superconscient plane, but the power of itself which the light of that world forms in the pure mentality. Here its inspirations and illuminations descend and take their place round the seat of the sacrifice. These are elsewhere called the scouts, of the solar Deity, Varuṇa." (SA)]

5.18.5: Create the Vast

ये मे॑ पञ्चा॒शतं॑ द॒दुरश्वा॑नां स॒धस्तु॑ति ।
द्यु॒मद॑ग्ने॒ महि॒ श्रवो॑ बृ॒हत्कृ॑धि म॒घोनां॑
नृ॒वद॑मृत नृ॒णाम् ॥ ५

[1] ye me panchāshatam daduḥ ashvānām
[2] sadhastuti
[3] dyumat agne mahi shravaḥ
[4] bṛhat kṛdhi maghonām
[5] nṛvat amṛta nṛṇām

[1] They have given me the fifty steeds of swiftness;
[2] In the moment of the laud,
[3] a great and luminous inspired knowledge
[4] they create for the lords of plenty,
[5] and create, the vast with its gods, O immortal, O Agni, for these gods.

[The Ashwa or Horse is the symbol of the Life-Force as the Cow is the symbol of the Light. Fifty, hundred, a thousand are numbers symbolic of completeness.]

5.19: The Revealing Ray and Conquering Will

Rishi: Vavri Ātreyaḥ
Metre: Gāyatrī, 1-2; Anushṭup, 3-4; Virāḍrūpa, 5

1: Covering has Become Conscious
2: Sleepless Strength
3: Son of the White Mother
4: Eternal Invincible
5: Unify Knowledge with Life

[That birth of the soul is sung in which all the coverings of its higher states are penetrated and open to the divine light. It is the opening of the whole third plane of our existence which was before as a fortified city with its gates closed to the soul embodied in Matter. By this new action of the Divine Force the mental and physical consciousness are wedded to the high supramental which was till now separated from them and the life-force blazing in its works with the heat of the divine Sun is harmonized with the play of the sun-ray of the divine knowledge.]

5.19.1: Covering has Become Conscious

अ॒भ्य॑व॒स्थाः प्र जा॑यन्ते॒ प्र व॒व्रेर्व॒व्रिश्चि॑केत ।
उ॒पस्थे॑ मा॒तुर्वि च॑ष्टे ॥ १

[1] abhi avasthāḥ pra jāyante
[2] pra vavreḥ vavriḥ chiketa
[3] upasthe mātuḥ vi chashṭe

[1] State upon state is born,
[2] covering upon covering has become conscious and aware;
[3] in the lap of its Mother he sees.

[*mātuḥ:* Aditi, the infinite consciousness, Mother of all things.
vichashṭe: to see with the all-embracing vision of the supramental infinite consciousness.]

[This mantra is quoted by SA in his book, 'The Human Cycle' in the chapter entitled, 'The Advent and Progress of the Spiritual Age'. This mantra indicates that the ideal of the Vedic society was guided by the ideal of all-round perfection in all aspects of both individuals and the society. Recall the mantra (5.12.6) with the title, 'the last state'.

The Divine Soul is at first involved and hidden in the folds of Nescience. Gradually with the movements of upward evolution, the involved states of inconscience, obscurity and darkness unroll themselves, forming gradation after gradation of the emerging consciousness; the areas of awareness grow and spread out displacing those that were lost in unawareness. The soul in the lap of Mother-Nature watches as the pathway is formed. (M.P.P.)]

5.19.2: Sleepless Strength

जु॒हु॒रे वि चि॒तय॒न्तोऽनि॑मिषं नृ॒म्णं पा॑न्ति ।
आ दृ॒ळ्हां पुरं॑ विविशुः ॥ २

[1] juhure vi chitayantaḥ
[2] animiṣham nṛmṇam pānti
[3] ā dṛḷhām puram vivishuḥ

[1] Awakening to an entire knowledge, they have called
[2] and guard a sleepless strength
[3] they have entered the strong fortified city.

[*animisham nṛmṇam:* sleepless strength;]

5.19.3: Son of the White Mother

आ श्वै॒त्रेय॑स्य ज॒न्तवो॑ द्यु॒मद्व॑र्धन्त कृ॒ष्टय॑: ।
नि॒ष्कग्री॑वो बृ॒हदु॑क्थ ए॒ना मध्वा॒ न वा॑ज॒युः ॥ ३

[1] ā shvaitreyasya jantavo dyumat
[2] vardhanta kṛṣhṭayaḥ
[3] niṣhkagrīvaḥ bṛhat uktha
[4] enā madhvā na vājayuḥ

[1] The luminosity of the son of the white Mother,
[2] has been increased by men who are born in the world and labour at the work.
[3] he wears the golden necklace, he utters the vast word;
[4] with the honey-Soma of delight he becomes a seeker of the plenitude.

[*shveta:* Aditi; her dark state or black form is Diti, mother of the powers of Darkness.

nishkagrīva: one whose neck wears the golden necklace; necklace made of the rays of the divine Sun of Truth.]

5.19.4: Eternal Invincible

प्रि॒यं दु॒ग्धं न काम्य॒मजा॑मि जा॒म्योः सचा॑ ।
घ॒र्मो॑ न वाज॑जठ॒रोऽद॑ब्ध॒: शश्व॑तो॒ दभ॑: ॥ ४

[1] priyam dugdham na kāmyam
[2] ajāmi jāmyoḥ sachā
[3] gharmo na vāja jaṭharaḥ
[4] adabdhaḥ shashvato dabhaḥ

[1] He is as the delightful and desirable milk of the Mother,
[2] He is that which is uncompanioned abiding with the two companions;
[3] he is the blaze of the light and the belly of the plenitude;
[4] he is the eternal invincible and the all-conqueror.

[*gharma:* blaze;

dugdham: The milk of the Cow, Aditi.

ajāmi: without companions; the all-creating and self-sufficing Supermind high and remote is separated in our consciousness from the mental and physical planes; yet it is really there behind their action and reaction upon each other and in the liberated state of man the separation is abolished.]

5.19.5: Unify Knowledge with Life

क्रीळ॑न् नो रश्म॒ आ भु॑व॒:
सं भस्म॑ना वा॒युना॒ वेवि॑दानः ।
ता अ॑स्य सन् धृ॒षजो॒ न ति॒ग्माः
सुसं॑शिता व॒क्ष्यो॑ वक्षणे॒स्थाः ॥ ५

[1] krīḷan no rashma ā bhuvaḥ
[2] sam bhasmanā vāyunā vevidānaḥ
[3] tā asya san dhṛṣhajo na
[4] tigmāḥ susamshitā
[5] vakṣhyo vakṣhaṇe-sthāḥ

[1] May you be with us and play with us, O Ray,
[2] unifying your knowledge with the shining (*bhasma*) of the breath of life (*vāyu*);
[3] may these flames of him be for us violent
[4] and intense and keenly whetted,
[5] strong to carry and settled in the breast.

[*dhṛṣhaja:* violent (to the foes),

Line 3: *na:* us; S interprets it as negation.]

5.20: The Work and the Attainment

Rishi: Payasvanta Ātreyaḥ
Metre: Anushṭup, 1-3; Pangkti, 4

1: Gods as Our Allies

2: Hostility

3: Discerning Knowledge

4: Grow Towards the Truth

[The Rishi desires a state of spiritual wealth full of the divine working in which nothing shall fall away to the division and the crookedness. So, increasing by our works the divine Force in us daily, we shall attain to the Bliss and the Truth, the rapture of the Light and the rapture of the Force.]

5.20.1: Gods as Our Allies

यमग्ने वाजसातम त्वं चिन्मन्यसे रयिम् ।
तं नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ १

[1] yam agne vājasātama
[2] tvam chit manyase rayim
[3] tam no gīrbhiḥ shravāyyam
[4] devatrā panaya yujam

[1] O Agni, you are most strong to conquer the plenitudes;
[2] the wealth (felicity) you hold in (our) mind,
[3] make that full of inspiration by our words
[4] and set it (wealth) to work in the gods as our allies.

5.20.2: Hostility

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिरे ॥ २

[1] ye agne na īrayanti
[2] te vṛddhāḥ ugrasya shavasaḥ
[3] apa dveṣhaḥ
[4] apa hvaraḥ anya-vratasya sashchire

[1] They the powers impel us not on the way;
[2] even though they (the powers) have grown on your forceful strength,
[3] yet they fall away and cling to the hostility;
[4] they cleave to the crookedness (*hvara*) of one who has a law alien to yours.

[*apa:* fall away;
dveṣha: hostility;]

5.20.3: Discerning Knowledge

होतारं त्वा वृणीमहेऽग्ने
दक्षस्य साधनम् ।
यज्ञेषु पूर्व्यं गिरा प्रयस्वन्तो हवामहे ॥ ३

[1] hotāram tvā vṛṇīmahe agne
[2] dakṣhasya sādhanam yajñeṣhu
[3] pūrvyam
[4] girā prayasvanto havāmahe

[1] O Agni, thee we choose in our sacrifices as the priest of the call,
[3] O ancient one,
[2] accomplish a discerning knowledge;
[4] by the word we call you who has the pleasant offering.

[*prayasvanta:* pleasant offering;]

5.20.4: Grow Towards the Truth

इत्था यथा त ऊतये सहसावन् दिवेदिवे ।
राय ऋताय सुक्रतो

गोभि॑: ष्याम सध॒मादो॑
वी॒रै॑: स्या॑म सध॒माद॑: ॥ ४

[1] itthā yathā te ūtaye sahasāvan
[2] divedive rāye ṛtāya sukrato
[3] gobhiḥ shyāma sadhamādaḥ
[4] vīraiḥ syāma sadhamādaḥ

[1] So rightly make it (*itthā*) that we may live in your protection, O forceful one,
[2] and we may grow towards the truth day by day, O strong-in-will,
[3] together rejoicing in the light of Ray-Cows,
[4] together rejoicing in the strength of heroes.

[*sahasāvan:* O forceful one;

ūtaye: protection;

rāya in samhita is rendered as rāye in padapāṭha;]

5.21: The Divine Flame in Humanity

Rishi: Sasa Ātreyaḥ
Metre: Anushṭup, 1-3; Pañgkti, 4

1: Agni with the Veil of Humanity
2: Perfect Birth
3: Gods with One Mind
4: Native Home of Truth

[The Rishi invokes the divine Flame to burn as the divine Man in humanity and to raise us to our perfection in the seats of the Truth and the Bliss.]

5.21.1: Agni with the Veil of Humanity

म॒नु॒ष्वत् त्वा॒ नि धी॑महि
मनु॒ष्वत् समि॑धीमहि ।
अग्ने॑ मनु॒ष्वद॑ङ्गिरो
दे॒वान् दे॑वय॒ते य॑ज ॥ १

[1] manuṣhvat tvā ni dhīmahi
[2] manuṣhvat samidhīmahi
[3] agne manuṣhvat añgiraḥ
[4] devān devayate yaja

[1] As the human we set thee within us,
[2] as the human we kindle thee;
[3] O Fire, O Añgiras as the human,
[4] offer sacrifice to the gods for the seeker of the godheads.

[*manushvat:* same as the human; the godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn, fixed in the Truth and Joy; descending, he is born in man, grows, gradually manifests his completeness, attains as if by battle and difficult progress to the Truth and Joy. Man is the thinker, the god is the eternal seer; but the Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality.]

5.21.2: Perfect Birth

त्वं॑ हि मानु॑षे॒ जनेऽग्ने॒ सुप्री॑त इ॒ध्यसे॑ ।
स्रुच॑स्त्वा यन्त्यानु॒षक् सुजा॑त॒ सर्पि॑रासुते ॥ २

[1] tvam hi mānuṣhe jane
[2] agne suprītaḥ idhyase
[3] sruchaḥ tvā yanti ānuṣhak
[4] sujāta sarpiḥ āsute

[1] In the human being
[2] you are kindled and well-satisfied, O Agni;

[3] unceasing ladles go to you,
[4] O perfect in your birth, you receive as offering the stream of clarities.

[*āsute:* offering;]

5.21.3: Gods with One Mind

त्वां विश्वे सजोषसो देवासो दूतमक्रत ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥ ३

[1] tvām vishve sajoṣhaso devāso
[2] dūtam akrata
[3] saparyantaḥ tvā kave
[4] yajñeṣhu devam īḷate

[1] All the gods with one mind of acceptance
[2] have made thee their envoy;
[3] O Seer, men serve thee
[4] and adore thee in their sacrifices as the godhead.

5.21.4: Native Home of Truth

देवं वो देवयज्ययाऽग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिह्यृतस्य योनिमासदः
ससस्य योनिमासदः ॥ ४

[1] devam vo devayajyayā
[2] agnim īḷita martyaḥ
[3] samiddhaḥ shukra dīdihi
[4] ṛtasya yonim āsadaḥ
[5] sasasya yonim āsadaḥ

[1] Let mortal man sacrifice to the powers divine;
[2] Let mortal man pray to the divine Agni;
[3] O Brilliant Flame, high-kindled shine;
[4] may you take your seat in the native home of Truth;
[5] may you take your seat in the native home of peace.

[*yonim:* native home;
sasasya: peace;]

5.22: The Journey to the Perfect Joy

Riṣhi: Vishvasāma Ātreyaḥ
Metre: Anuṣhṭup, 1-3; Paṅgkti, 5

1: Native Home of the Peace
2: Sacrifice Marches Forward
3: Mind of Conscious Knowledge
4: Master of the House

[Man, the eater of things, seeks a fulfilment of his desires in a final equality of delight. To this end he has to be purified by the divine Flame, the Seer-Will who holds in himself the conscious vision and the utter rapture. By increasing him in us we shall journey forward with our progressing sacrifice and the gods will utterly manifest themselves. We must entertain this divine Force as the master of our house, our physical and mental body, and give it all the objects of our enjoyment as its food.]

5.22.1: Native Home of the Peace

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे ।
यो अध्वरेष्वीड्यो
होता मन्द्रतमो विशि ॥१

[1] pra vishva-sāman
[2] atrivat archā pāvaka-shochiṣhe

[3] yaḥ adhvareṣhu īḍhyo
[4] hotā mandratamo vishi

[1] O thou of the universal peace,
[2] as the (sage) Atri, sing the word of illumination to Agni of the purifying light;
[3] (O Agni), you are to be adored in the pilgrim-sacrifices;
[4] you are the priest of the call, most rapturous in man.

[*vishva-sāman:* universal peace]

5.22.2: Sacrifice Marches Forward

न्य१॒ग्निं जा॒तवे॑दसं॒ दधा॑ता दे॒वमृ॒त्विज॑म् ।
प्र य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः ॥ २

[1] ni agnim jātavedasam dadhātā
[2] devam ṛtvijam
[3] pra yajñaḥ etu ānuṣhak adyā
[4] deva-vyachas-tamaḥ

[1] (O fellow worshipper), within you place Agni, the knower of all things born,
[2] the divine ordinant of the rite;
[3] let your sacrifice march forward today in order,
[4] most strong to bring the birth of the gods.

[*vyacha:* birth, also in (5.26.8),
Related words:
vyachasvati: expanding, (10.110.5),
vyachiṣhṭam: most open and manifest, (2.10.4)]

5.22.3: Mind of Conscious Knowledge

चि॒कि॒त्विन्म॑नसं त्वा दे॒वं मर्ता॑स ऊ॒तये॑ ।
वरे॑ण्यस्य॒ तेऽव॑स इया॒नासो॑ अमन्महि ॥ ३

[1] chikitvin-manasam tvā devam
[2] martāsaḥ ūtaye
[3] vareṇyasya te avasa iyānāso
[4] amanmahi

[1] O God, who has the mind of conscious knowledge (*chikitvin-manasam*),
[2] for (your) increase (in us), we mortals
[4] fix our mind on you,
[3] the supremely desirable guardian (*avasa*), and also for the protection in the journey (*iyānāsaḥ*).

5.22.4: Master of the House

अग्ने॑ चिकि॒द्ध्य१॒॑स्य न॑ इ॒दं वचः॑ सहस्य ।
तं त्वा॑ सुशिप्र दम्पते॒ स्तोमै॑र्वर्ध॒न्त्यत्र॑यो
गी॒र्भिः शु॑म्भ॒न्त्यत्र॑यः ॥ ४

[1] agne chikiddhi asya na
[2] idam vachaḥ sahasya
[3] tam tvā sushipra dampate
[4] stomaiḥ vardhanti atrayaḥ
[5] gīrbhiḥ shumbhanti atrayaḥ

[1] O Agni, become conscious of this in us,
[2] this is our word, O forceful flame;
[4] this is you whom the Atris magnify with their lauds,
[5] whom the Atris glorify with their words,
[3] O strong-jawed master of the house.

[*dampate:* master of house;]

5.23: The Rich and Conquering Soul

Rishi: Dyumna Vicharṣhaṇi Ātreyaḥ
Metre: Anuṣhṭup, 1-3; Paṅgkti, 4

1: Forceful Opulence
2: You are True
3: One Mind of Acceptance
4: Full of Light and Joy

[The Riṣhi desires through Agni that opulence of the divine Light against which the armies of darkness cannot stand; for it overpowers them by its plenitude and force. This it does on all the successive planes of the soul's labour and in each of them man gets, by this divine Force that is the true and transcendent Being, all the objects of his desire that they contain.]

5.23.1: Forceful Opulence

अग्ने॒ सह॑न्त॒मा भ॑र द्यु॒म्नस्य॑ प्रा॒सहा॑ र॒यिम् ।
विश्वा॒ यश्च॑र्ष॒णीर॒भ्या॒३॑सा वाजे॑षु सा॒सह॑त् ॥ १

[1] agne sahantam
[2] ā bhara dyumnasya prāsahā rayim
[3] vishvāḥ yaḥ charṣhaṇīḥ
[4] abhi āsā vājeṣhu sāsahat

[2] Bring to us that forceful opulence of the light,
[1] O Agni, most forcefully prevailing;
[4] It shall (enter) into plenitudes and overcome by thy mouth
[3] all the (hostile) peoples.

[*abhi-sāsahat:* overcome;
āsā: mouth;]

5.23.2: You are True

तम॑ग्ने पृत॒नाषहं॑ र॒यिं स॑हस्व॒ आ भ॑र ।
त्वं हि स॒त्यो अद्भु॑तो
दा॒ता वाज॑स्य॒ गोम॑तः ॥ २

[1] tam agne pṛtanā-ṣhaham
[2] rayim sahasvaḥ ā bhara
[3] tvam hi satyaḥ adbhutaḥ
[4] dātā vājasya gomataḥ

[2] Bring that wealth
[1] which overcomes armies, O Forceful Fire,
[3] for you are true (*satyaḥ*), the wonderful,
[4] and the giver of the plenitude of Ray-Cows.

[*pṛtanā:* to overcome or to battle;
ṣhaham: strength or armies;
vāja: plenitude;]

5.23.3: One Mind of Acceptance

विश्वे॒ हि त्वा॑ स॒जोष॑सो॒ जना॑सो वृ॒क्तब॑र्हिषः ।
होता॑रं॒ सद्म॑सु प्रि॒यं व्यन्ति॒ वार्या॑ पु॒रु ॥ ३

[1] vishve hi tvā sajoṣhasaḥ janāsaḥ
[2] vṛkta-barhiṣhaḥ
[3] hotāram sadmasu priyam
[4] vyanti vāryā puru

[1] Thee all men approach who have one mind of acceptance,
[2] which has been widened removing narrowness;
[3] you are the beloved priest of the call in their house;
[4] (all men) reach in thee the multitude of desirable things.

[*barhiṣhaḥ:* seat of grass; that which is widened, (*barhi* is derived from *bṛ,* the vast); *sadma:* the "seats" or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, the double number perhaps representing the downward gaze in each of the Soul upon Nature and the upward aspiration of Nature to the Soul.]

5.23.4: Full of Light and Joy

स हि ष्मा॑ वि॒श्वच॑र्षणिर॒भिमा॑ति॒ सहो॑ द॒धे ।
अग्ने॑ ए॒षु क्षये॒ष्वा रे॒वन्न॑ः शुक्र दीदिहि
द्यु॒मत्पा॑वक दीदिहि ॥ ४

[1] saḥ hi ṣhmā vishva-charṣhaṇiḥ
[2] abhimāti saho dadhe
[3] agna eṣhu kṣhayeṣhu
[4] ā revat naḥ shukra dīdihi
[5] dyumat pāvaka dīdihi

[1] This is the labourer in all man's works
[2] and he holds in himself
an all-besieging force.
[3] O pure-brilliant Agni,
in these our habitations,
[4] shine out full of joy and opulence
[5] shine out full of light, O our purifier.

5.24: The Deliverer and Protector

Riṣhi: Bandhu, Subandhu, Shrutabandhu, Viprabandhu, Gaupāyana and Laupāyana
Metre: Dvipadā Virāṭ

1-2: Inmost Inmate
3-4: Awake and Hear Our Call

[The Riṣhi invokes the Divine Will for protection from evil and for the fullness of the divine light and substance.]

5.24.1-2: Inmost Inmate

अग्ने॒ त्वं नो॒ अन्त॑म
उ॒त त्रा॒ता शि॒वो भ॑वा वरू॒थ्य॑ः ॥ १
वसु॑र॒ग्निर्वसु॑श्रवा॒
अच्छा॑ नक्षि द्यु॒मत्त॑मं र॒यिं दा॑ः ॥ २

[1] agne tvam naḥ antamaḥ
[2] uta trātā shivaḥ bhava varūthyaḥ
[3] vasuḥ agniḥ vasu-shravāḥ
[4] achchhā nakṣhi
[5] dyumat-tamam rayim dāḥ

[1] O Will, become our inmost inmate,
[2] become auspicious to us, become our
deliverer and our armour of protection.
[3] You are the lord of substance and has the
divine knowledge of that substance;
[4] come towards us,
[5] give us its most luminous opulence.

5.24.3-4: Awake and Hear Our Call

स नो॑ बोधि श्रु॒धी हव॑मुरु॒ष्या
णो॑ अघाय॒तः सम॑स्मात् ॥ ३

तं त्वा॑ शोचिष्ठ दीदिवः
सु॒म्नाय॑ नू॒नमी॑महे॒ सखि॑भ्यः ॥ ४

[1] sa no bodhi shrudhī havam
[2] urushya no aghāyataḥ samasmāt
[3] tam tvā shochiṣhṭha dīdivaḥ
[4] sumnāya nūnam
[5] īmahe sakhibhyaḥ

[1] Awake! hear our call!
[2] keep us far from all
that seeks to turn us to evil.
[3] O shining One, O flame of purest Light,
[5] we desire thee for our comrades
[4] so that even now
they may have the bliss and peace.

5.25: The Lord of the Light and Creator of Godhead

Riṣhi: Vasūyavaḥ Ātreyaḥ
Metre: Anuṣhṭup

1: Keeper of Truth
2: Gods Kindle Him
3: Perfected Mentality
4: Agni, the Will
5: Son and Inspiration
6: Conquers by His Souls of Power
7: Goddess Mahiṣhi
8: Thunder-Chant
9: Carry Us Like a Ship

[The Riṣhi hymns Agni as the Seer-Will whose whole being is the light and the truth and the lavishing of the substance of divinity. He is the son born to the thought of the seers and he gives himself as the godhead born in man who is the son of our works opulent with the divine Truth and the divine Power and as the conquering steed of the journey and the battle. The whole movement of the Seer-Will is upward to the light and vastness of the superconscient; his voice is as if the thunder-chant of those heavens. He shall carry us by his perfect working beyond the siege of darkness and limitation.]

5.25.1: Keeper of Truth

अच्छा॑ वो अ॒ग्निमव॑से दे॒वं गा॑सि॒ स नो॒ वसु॑ः ।
रास॑त्पु॒त्र ऋ॑षू॒णामृ॒तावा॑ पर्ष॑ति द्वि॒षः ॥ १

[1] achchhā vo agnim avase devam gāsi
[2] sa no vasuḥ
[3] rāsat putra ṛshūṇām
[4] ṛtāvā parṣhati dviṣhaḥ

[1] Raise thy song towards the Will, towards the divine for thy increasing,
[2] for he is our lord of substance;
[3] he lavishes; he is the son of the seekers of knowledge;
[4] he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

[*gāsi:* song;
ṛshūṇām: seekers of knowledge;
rāsat: lavishes;]

5.25.2: Gods Kindle Him

स हि स॒त्यो यं पूर्वे॑ चिद्दे॒वास॑श्चि॒द् यमी॑धि॒रे ।
होता॑रं म॒न्द्रजि॑ह्व॒मित् सु॑दी॒तिभि॑र्वि॒भाव॑सुम् ॥ २

[1] saḥ hi satyaḥ
[2] yam pūrve chit
[3] devāsaḥ chit yam īdhire
[4] hotāram mandra-jihvam it
[5] sudītibhiḥ vibhā-vasum

[1] True in his being is he;
[4] He is the priest of offering with his tongue of ecstasy,
[2] Him the seers of old kindled,
[3] and the gods kindled
[5] with perfect outshinings
into his wide substance of the light.

[*sudīti:* perfect outshinings;
īdhire: kindled;]

5.25.3: Perfected Mentality

स नो॑ धी॒ती वरि॑ष्ठया॒ श्रेष्ठ॑या च सुम॒त्या ।
अग्ने॑ रा॒यो दि॑दीहि नः सुवृ॒क्तिभि॑र्वरेण्य ॥ ३

[1] saḥ naḥ dhītī variṣhṭhayā
[2] shreṣhṭhayā cha sumatyā
[3] agne rāyo didīhi naḥ
[4] suvṛktibhiḥ vareṇya

[1] By our supreme thinking,
[2] by our brightest perfected mentality,
[3] let thy light give unto us the bliss.
[4] by its utter clearing away of all evil, O Flame supremely desirable.

[*vṛkta:* clear away the evil;]

5.25.4: Agni, the Will

अ॒ग्निर्दे॒वेषु॑ राजत्य॒ग्निर्मर्ते॑ष्वावि॒शन् ।
अ॒ग्निर्नो॑ हव्य॒वाह॑नो॒ऽग्निं धी॒भिः स॑पर्यत ॥ ४

[1] agniḥ deveṣhu rājati
[2] agniḥ marteṣhu āvishan
[3] agniḥ no havya-vāhanaḥ
[4] agnim dhībhiḥ ṣaparyata

[1] The Will is that which shines out in the gods,
[2] the Will is that which enters with its light into mortals,
[3] the Will is the carrier of our offering;
[4] (may) the Will seek and serve
in all your thoughts.

5.25.5: Son and Inspiration

अ॒ग्निस्तु॒विश्र॑वस्तमं तु॒विब्र॑ह्माणमुत्त॒मम् ।
अ॒तूर्तं॑ श्राव॒यत्प॑तिं पु॒त्रं द॑दाति दा॒शुषे॑ ॥ ५

[1] agniḥ tuvi-shravas-tamam
[2] tuvi-brahmāṇam uttamam
[3] atūrtam shravayat-patim
[4] putram dadāti dāshuṣhe

[1] The son who teems with the many inspirations
[2] and the many voices of the soul, the highest,
[3] the unassailable, the Master of things who opens our ears to the knowledge,
[4] such a son is given by Agni
to the giver of sacrifice, born of his works.

[*putram:* son; the son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging;
dāshuṣhe: giver;]

5.25.6: Conquers by His Souls of Power

अ॒ग्निर्द॑दाति॒ सत्प॑तिं सा॒साह॒ यो यु॒धा नृभिः॑ ।
अ॒ग्निरत्यं॑ रघु॒ष्यदं॒ जेता॑र॒मप॑राजितम् ॥ ६

[1] agniḥ dadāti satpatim
[2] sāsāha yaḥ yudhā nṛbhiḥ
[3] agniḥ atyam raghu-shyadam
[4] jetāram aparājitam

[1] It is the Will that gives to us
the Lord of existences
[2] who conquers in the battle
by his souls of power;
[3] will gives to us
our swift-galloping steed of battle,
[4] ever-conquering, never conquered.

5.25.7: Goddess Mahiṣhī

यद्वाहि॑ष्ठं॒ तद॒ग्नये॑ बृ॒हद॑र्च विभावसो ।
महि॑षीव॒ त्वद्र॒यिस्त्वद्वाजा॒ उदी॑रते ॥ ७

[1] yat vāhiṣhṭham tat agnaye
[2] bṛhat archa vibhāvaso
[3] mahiṣhīva tvat rayiḥ
[4] tvat vājāḥ ut īrate

[1] That which is strongest in us to upbear, we give it to the Will.
[2] Sing out the Vast, O thou whose wide substance is its light.
[3] Thy opulence is as if the largeness of the Goddess Mahishī herself;
[4] upward is the rush of thy plenitudes.

[*mahishī:* the vast Mother, Aditi;]

5.25.8: Thunder-chant

तव॑ द्यु॒मन्तो॑ अ॒र्चयो॒ ग्रावे॑वोच्यते बृ॒हत् ।
उ॒तो ते॑ तन्य॒तुर्य॑था स्वा॒नो अर्त॒ त्मना॑ दि॒वः ॥ ८

[1] tava dyumantaḥ archayo
[2] grāvā iva uchyate bṛhat
[3] uto te tanyatuḥ yathā
[4] svānaḥ arta tmanā divaḥ

[1] Luminous are thy flaming radiances;
[2] there rises from thee a vast utterance like the voice of the pressing-stone of delight;
[3] like a thunder-chant from the heavens,
[4] thy cry of itself rises up (*arta*).

[*tmanā:* of itself;]

5.25.9: Carry Us Like a Ship

ए॒वाँ अ॒ग्निं व॑सू॒यवः॑ सहसा॒नं व॑वन्दिम ।
स नो॒ विश्वा॒ अति॑ द्विषः॒ पर्ष॑न्ना॒वेव॑ सु॒क्रतुः॑ ॥ ९

[1] evā agnim vasūyavaḥ
[2] sahasānam vavandima
[3] sa no vishvā ati dviṣhaḥ parṣhat
[4] nāvā iva sukratuḥ

[1] Desiring substance,
[2] we adore the Will
who is forceful to conquer.
[3] May he carry us beyond
all the forces that seek to destroy us,
[4] like a ship over the waters;
he has the perfect power of his workings.

[*vavandima:* (we) adore;]

5.26: The Priest and the Sacrificial Flame

Riṣhi: Vasūyava Ātreyaḥ
Metre: Gāyatrī

1: Tongue of Rapture
2: Manifesting the Gods
3: Your Vastness
4: Come with the Gods
5: Perfect Energy
6: Increase the Divine Laws
7: Set Agni within You
8: Sacrifice (Yajña)
9: Maruts and Ashvins

[The Riṣhi invokes the Divine Flame in all its usual attributes as the sacrificer, the luminous seer who has the vision of the luminous world, the bringer of the gods, the carrier of the offering, the envoy, conqueror, increaser of the divine workings in man, the knower of the Births, the leader of the march of the sacrifice with its progressive epiphany of the godheads.]

5.26.1: Tongue of Rapture

अग्ने॑ पावक रो॒चिषा॑ म॒न्द्रया॑ देव जि॒ह्वया॑ ।
आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥ १

[1] agne pāvaka rochiṣhā
[2] mandrayā deva jihvayā
[3] ā devān vakṣhi yakṣhi cha

[3] **Bring to us the gods, and**
offer to them sacrifice,
[2] **by thy tongue of rapture, O god,**
[1] **O Agni, O purifier, O luminous One.**

5.26.2: Manifesting the Gods

तं त्वा॑ घृतस्नवीमहे॒ चित्र॑भानो स्व॒र्दृश॑म् ।
दे॒वाँ आ वी॒तये॑ वह ॥ २

[1] tam tvā ghṛtasno īmahe
[2] chitrabhāno
[3] svardṛsham
[4] devān ā vītaye vaha

[1] **We desire you who drips the clarity,**
[2] **you of the rich and varied luminousness;**
[3] **you have the vision**
of the world of the Truth.
[4] **Bring to us the gods for their manifesting.**

[*ā vītaye:* alternate meaning: "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.]

5.26.3: Your Vastness

वी॒तिहो॑त्रं त्वा कवे द्यु॒मन्तं॒ समि॑धीमहि ।
अग्ने॑ बृ॒हन्त॑मध्व॒रे ॥ ३

[1] vītihotram tvā kave
[2] dyumantam samidhīmahi
[3] agne bṛhantam adhvare

[2] **We kindle thee in thy light,**
[3] **and in thy vastness**
in the march of our sacrifice, O Agni,
[1] **O Seer, who carries the offerings**
on their journey.

5.26.4: Come With the Gods

अग्ने॒ विश्वे॑भि॒रा ग॑हि दे॒वेभि॑र्ह॒व्यदा॑तये ।
होता॑रं त्वा वृणीमहे ॥ ४

[1] agne vishvebhiḥ ā gahi devebhiḥ
[2] havya-dātaye
[3] hotāram tvā vṛṇīmahe

[1] Come, O Will, with all the godheads
[2] for the giving of the offering;
[3] we accept thee as the priest of the offering.

5.26.5: Perfect Energy

यजमानाय सुन्वत आग्ने सुवीर्यं वह ।
देवैरा सत्सि बर्हिषि ॥ ५

[1] yajamānāya sunvate
[2] ā agne suvīryam vaha
[3] devaiḥ ā satsi barhiṣhi

[2] Bring a perfect energy, O Agni,
[1] for the sacrificer
who presses the Soma of his delight.
[3] Sit with the gods
on the seat of the soul's fullness.

[*barhiṣhi:* seat of grass; seat of the soul's fullness (*barhi* is derived from *bṛ,* the vast).]

[Whether man is aware of it or not, his life is a constant flow to the Gods of universe, to the divinities above him. His energies of body, life and mind stream towards these greater powers and in turn receive nourishment and strength from them. When man is awake to this phenomenon in himself and participates consciously in this interchange, it becomes a sacrifice, a self-giving. And this sacrifice is the appointed means for the growth of man into godhead, for the manifestation of God in humanity.

In this sacred session, the heart-seat of the soul is the altar, *vedi;* the being of man is the sacrificer, yajamāna; all movements of life are the oblations, *āhuti;* and the mounting flame of aspiration for the Divine is the Fire, Agni, in which all is cast for transmutation and acceptance by the supreme Godhead.

God Agni, the Deity who presides over the material fire is invoked as the summoner of the Gods, to come with them and take seat on the altar of the plenitude of the powers of the consecrated soul. (M.P.P.)]

5.26.6: Increase the Divine Laws

समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि ।
देवानां दूत उक्थ्यः ॥ ६

[1] samidhānaḥ sahasrajit agne
[2] dharmāṇi puṣhyasi
[3] devānām dūta ukthyaḥ

[1] O Agni, you burn high and are the
conqueror of a thousandfold riches;
[2] you increase the divine laws (in us);
[3] you are the messenger of the gods
and you have the word.

5.26.7: Set Agni Within You

न्य१ग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् ।
दधाता देवमृत्विजम् ॥ ७

[1] ni agnim jāta-vedasam
[2] hotra-vāham yaviṣhṭhyam
[3] dadhāta devam ṛtvijam

[3] Set within you the divine sacrifice
in the seasons of the Truth,
[1] Agni who knows the births,
[2] bearer of the offering, youngest vigour.

[*ṛtu:* seasons of the Truth;
ni-dadhāta: set within (you);]

5.26.8: Sacrifice (Yajña)

प्र य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः ।
स्तृ॒णी॒त ब॒र्हिरा॒सदे॑ ॥ ८

[1] pra yajñaḥ etu ānuṣhak adyā
[2] deva-vyachas-tamaḥ
[3] stṛṇīta barhiḥ āsade

[1] Today let thy sacrifice march forward unceasingly,
[2] thy sacrifice that shall bring the whole birth of the godheads.
[3] Strew the seat of thy soul that there they may sit.

[*vyacha:* see explanation in (5.22.2).]

[Sacrifice is the inner process of self-giving to the Divine, a detailed working out of the surrender of the human personality to the Divine Lord. It proceeds step by step taking up part by part, purifying each, offering to the godhead each such part made ready. It is likened to a journey, forward and upgoing, continuous in its movement. As it progresses, many are the Gods, Powers of the Divinity presiding over the universe, that manifest to receive their respective shares in the offering of the sacrifice. He has to make ready the altar of his soul for them to sit and accept his adoration and self-giving. (M.P.P.)]

5.26.9: Maruts and Ashvins

ए॒दं म॒रुतो॑ अ॒श्विना॑ मि॒त्रः सीद॑न्तु॒ वरु॑णः ।
दे॒वासः॒ सर्व॑या वि॒शा ॥ ९

[1] ā idam marutaḥ ashvinā
[2] mitraḥ sīdantu varuṇaḥ
[3] devāsaḥ sarvayā vishā

[1] Let the Maruts, Ashvins,
[2] Mitra and Varuṇa take their seats;
[3] even let the gods with all their nations (take their seats).

[Maruts are the Life-powers; Ashvins are the twin Riders of the Horse and the gods of bliss; Mitra is the lord of love; Varuṇa is the Lord of wideness.]

5.27: The Strength and Illumination

Riṣhi: Traivṛṣhṇa Tryaruṇa Trasadasyu,
Purukutsa Bhārata-Ashvamedha
Metre: Triṣhṭup, 1-4; Anuṣhṭup, 4-6

1: Two Ray-Cows
2: Extend Peace and Bliss
3: Words of Many Births
4: Ashvamedha
5: Triple Infusions
6: Uphold a Perfect Energy

[The Riṣhi under the figure of the demigod, Trai-vṛṣhṇa Tryaruṇa Trasadasyu, and the seer Ashwamedha, symbolises the fulfilment in the human mentality of the illumination of the God-Mind Indra, and the power of the God-Will, Agni, in the vitality. The Mind-Soul, destroyer of the demons, awakened to knowledge as the human-born Indra, has given to the seer his two cows of light that draw his wagon, his two shining horses that draw his chariot and the ten times twelve cows of the dawn of knowledge. He has assented to and confirmed the desire with which the Life-Soul has given the sacrifice of the Life-Horse to the gods. The Riṣhi prays that this Mind-Soul, Indra, lord of the triple dawn, may give to the journeying Life that seeks the truth, the mental intelligence and power of possession needed and may itself in return receive from Agni the peace and bliss. The Life-Soul on the other hand has given the hundred powers, the vital strength needed for the upward journey; the Rishi prays that this Life-Soul may attain to that vast strength which is the power of the Sun of Truth on the superconscient plane.]

5.27.1: Two Ray-cows

अन॑स्वन्ता॒ सत्प॑तिर्मामहे मे॒ गावा॒
चेति॑ष्ठो॒ असु॑रो म॒घोन॑: ।
त्रै॒वृ॒ष्णो अ॑ग्ने द॒शभि॑: स॒हस्रै॒र्वैश्वा॑नर॒
त्र्य॑रुणश्चिकेत ॥ १

[1] anasvantā satpatiḥ māmahe me gāvā
[2] chetiṣhṭho asuro maghonaḥ
[3] traivṛṣhṇo agne dashabhiḥ sahasraiḥ
[4] vaishvānara tryaruṇaḥ chiketa

[1] Agni, the master of his being has given me two Ray-cows that draw his wagon;
[2] Agni (is) the mighty one, supreme in vision and lord of his plenitudes.
[3] With the ten thousands of his plenitude, Agni, the son of triple bull,
[4] he of the triple dawn, the universal power, has awakened to knowledge.

[*vaishvānara:* Universal Power; Universal Godhead;

chetiṣhṭha: supreme in vision;

māmahe (mamahe): given to me;

traivṛṣhṇaḥ: the Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind;

Tryaruṇa Trasadasyu is the half-god, man turned into Indra type; therefore he is described by all the usual epithets of Indra, "asura", "satpati", "maghavān". The triple dawn is the dawn of these three realms on the human mentality.

Two Ray-Cows: see next verse.

Thousand symbolizes absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.]

5.27.2: Extend Peace and Bliss

यो मे॑ श॒ता च॑ विं॒शतिं॑ च॒ गोनां॒
हरी॑ च यु॒क्ता सु॒धुरा॒ ददा॑ति ।
वैश्वा॑नर॒ सुष्टु॑तो वावृधा॒नोऽग्ने॒
यच्छ॒ त्र्य॑रुणाय॒ शर्म॑ ॥ २

[1] yo me shatā cha vimshatim cha gonām
[2] harī cha yuktā sudhurā dadāti
[3] vaishvānara suṣhṭuto vāvṛdhānaḥ agne
[4] yachchha tryaruṇāya sharma

[1] He gives to me the hundred and twenty of the cows of dawn;
[2] he gives his two shining horses, yoked to the car, that bear aright the yoke.
[3] O Will, O Universal Power, do thou rightly affirmed and increasing
[4] extend peace and bliss to the lord of the triple dawn.

[*vimshati:* one hundred and twenty: the symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality.

harī: The two shining horses of Indra are identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-consciousness, right-hand and left-hand, probably direct truth-discernment and intuition.

As cows symbolizing light of knowledge they yoke themselves to the material mind, the wagon; as Horses symbolizing power of knowledge they yoke themselves to the chariot of Indra, the liberated pure mind.]

5.27.3: Words of Many Births

ए॒वा ते॑ अग्ने सुम॒तिं च॑का॒नो
नवि॑ष्ठाय नव॒मं त्र॒सद॑स्युः ।
यो मे॒ गिर॑स्तुविजा॒तस्य॑ पू॒र्वीर्यु॒क्तेना॒भि
त्र्य॑रुणो गृ॒णाति॑ ॥ ३

[1] evā te agne sumatim chakānaḥ
[2] navishṭhāya navamam trasadasyuḥ
[3] yo me giraḥ tuvijātasya pūrvīḥ
[4] yuktena abhi tryaruṇo gr̥ṇāti

[1] For thus has he done desiring thy grace of mind, O Agni,
[2] new-given for him, new-manifested — he, the disperser of the destroyers,
[4] the lord of the triple dawn who with attentive mind gives response
[3] to the many words of my many births.

[*trasadasyu:* disperser of destroyers; in all things he reproduces the characteristics of Indra.

navamam: new-manifested;

tuvijāta: many births: The seer by this self-fulfillment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfillment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.

tryaruṇa: lord of triple dawn;

abhigr̥ṇāti: gives response;]

5.27.4: Ashvamedha

यो म॒ इति॑ प्र॒वोच॒त्यश्व॑मेधाय सू॒रये॑ ।
दद॑दृ॒चा स॒निं य॒ते दद॑न्मे॒धामृ॑ताय॒ते ॥ ४

[1] yo me iti pravochati
[2] ashvamedhāya sūraye
[3] dadat r̥chā sanim yate
[4] dadat medhām r̥tāyate

[1] May he, who answers to me with assent,
[3] give possession of the goal of his journey by the word of illumination,
[2] to the illumined giver of the Horse-sacrifice;
[4] may he give power of intelligence to the seeker of the Truth.

[Ashvamedha: The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (Dwita) is itself the giver of this sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha.]

5.27.5: Triple Infusions

यस्य॑ मा परु॒षाः श॒तमु॑द्ध॒र्षय॑न्त्यु॒क्षण॑ः ।
अश्व॑मेधस्य॒ दाना॒ः सोमा॑ इव॒ त्र्या॑शिरः ॥ ५

[1] yasya mā parushāḥ shatam
[2] ut-harshayanti ukshaṇaḥ
[3] ashvamedhasya dānāḥ
[4] somāḥ iva tryāshiraḥ

[1] A hundred strong bulls of the diffusion
[2] raise me up (*ut*) to joy;
[3] the gifts of the sacrificer of the steed
[4] are as outpourings of the Soma of delight with their triple infusions.

[*shatam ukshaṇaḥ:* hundred strong bulls of diffusion: The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the Soma of delight that raises the soul to new and intoxicating joys.

ashiraḥ: infusions: the delight extracted from existence is typified by the Soma-honey; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows,

dadhi: the curds: the fixation of their yield in the intellectual mind;

yava: the grain, the formulation of the light in the force of the physical mind.

These symbolic senses are indicated by the double meaning of the words used, *go, dadhi* and *yava.*]

5.27.6: Uphold a Perfect Energy

इन्द्रा॑ग्नी श॒तदा॒व्न्यश्व॑मेधे सु॒वीर्य॑म् ।
क्ष॒त्रं धा॑रयतं बृ॒हद्दि॒वि सूर्य॑मिवा॒जर॑म् ॥ ६

[1] indrāgnī
[2] shatadāvni ashvamedhe suvīryam
[3] kṣhatram dhārayatam bṛhat
[4] divi sūryam iva ajaram

[1] May (the God-Mind) Indra and (the God-Will) Agni
[2] uphold a perfect energy in the sacrificer of the Horse and giver of his hundred;
[3] (may they uphold) a vast force of battle
[4] even as the Sun of Light indestructible in heaven.

[*ajaram sūryam:* Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.]

5.28: The High-Blazing Flame, King of Immortality

Riṣhi: Vishvavāra Ātreyī
Metre: Triṣhṭup, 1-3; Jagatī, 2; Anuṣhṭup, 4; Gāyatrī, 5-6

1: Dawn of Knowledge Moves Upward
2: He Sets Agni Within
3: Soul and Nature
4: I Adore Agni
5: Perfect Guide
6: Serve Agni with Works

[The Rishi celebrates the flame of the Will high-blazing in the dawn of knowledge as the King of Immortality, the giver to the soul of its spiritual riches and felicity and of a well-governed mastery of Nature. He is the bearer of our oblation, the illumined guide of our sacrifice to its divine and universal goal. The seer of this Sūkta is a lady.]

5.28.1: Dawn of Knowledge Moves Upward

समि॑द्धो अ॒ग्निर्दि॒वि शो॒चिर॑श्रेत्
प्र॒त्यङ्ङु॒षस॑मुर्वि॒या वि भा॑ति ।
एति॒ प्राची॑ वि॒श्ववा॑रा॒
नमो॑भिर्दे॒वाँ ईळा॑ना ह॒विषा॑ घृ॒ताची॑ ॥ १

[1] samiddho agniḥ divi shochiḥ ashret
[2] pratyañg uṣhasam urviyā vi bhāti
[3] eti prāchī vishvavārā
[4] namobhiḥ devān īḷānā haviṣhā ghṛtāchī

[1] **The Flame of Will burning high rises to his pure light in the heaven of mind;**
[2] **wide he extends his illumination and fronts the Dawn.**
[3] **She comes, moving upward, laden with all desirable things,**
[4] **seeking the gods with the offering, luminous with the clarity.**

5.28.2: He Sets Agni Within

स॒मि॒ध्यमा॑नो अ॒मृत॑स्य राजसि
ह॒विष्कृ॒ण्वन्तं॑ सचसे स्व॒स्तये॑ ।
विश्वं॒ स ध॑त्ते॒ द्रवि॑णं॒
यमिन्व॑स्याति॒थ्यम॑ग्ने॒ नि च॑ धत्त॒ इत्पु॒रः ॥ २

[1] samidhya-mānaḥ amṛtasya rājasi
[2] haviḥ kṛṇvantam sachase svastaye
[3] vishvam sa dhatte draviṇam
[4] yam invasi ātithyam agne
[5] ni cha dhatte it puraḥ

[1] **When you burn high, you are the king of immortality**
[2] **and you cling to the doer of sacrifice to give him that blissful state;**
[3] **he holds in himself all substance,**
[5] **and he sets thee within in his front**
[4] **he to whom thou comes to be his guest.**

5.28.3: Soul and Nature

अग्ने॒ शर्ध॑ मह॒ते सौभ॑गाय॒
तव॑ द्यु॒म्नान्यु॑त्त॒मानि॑ सन्तु ।
सं जा॑स्प॒त्यं सु॒यम॒मा कृ॑णुष्व
शत्रूय॒ताम॒भि ति॑ष्ठा॒ महां॑सि ॥ ३

[1] agne shardha mahate saubhagāya
[2] tava dyumnāni uttamāni santu
[3] sam jāḥ patyam suyamam ā kṛṇuṣhva
[4] shatrūyatām abhi tiṣhṭhā mahāmsi

[1] **O Flame, put forth thy battling might for a vast enjoyment of bliss,**
[2] **may there be thy highest illumination;**
[3] **create a well-governed union of the Lord and his Spouse;**
[4] **set thy foot on the greatness of hostile powers.**

[*saubhagā:* enjoyment: The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.

mahāmsi: greatness (of hostiles);

jāspatyam: lord and spouse;]

[There is a sea of Bliss underlying this creation of God. But man misses it because of the disharmony in himself. The various parts of his nature — incomplete in themselves — are in conflict with each other. The mind labouring in ignorance, the life-force struggling against forces that are opposed to its continuance, the physical body constantly worn down by the demands of an unsympathetic mind and life are in disarray. Besides there is the disharmony between his nature and his self. Prakriti, nature, goes her own way ignoring or disobeying the Purusha, self. God Agni, the divine Seer-Will, is prayed to bring the conquering light to establish harmony, to eliminate prevailing forces of darkness and antagonism and make possible an abundant enjoyment. (M.P.P.)]

5.28.4: I Adore Agni

समि॑द्धस्य॒ प्रम॑ह॒सोऽग्ने॒ वन्दे॒ तव॒ श्रिय॑म् ।
वृ॒ष॒भो द्यु॒म्नवाँ॑ असि॒ सम॑ध्व॒रेष्वि॑ध्यसे ॥ ४

[1] samiddhasya pramahasaḥ
[2] agne vande tava shriyam
[3] vṛṣhabho dyumnavān asi
[4] sam adhvareṣhu idhyase

[2] I adore, O Agni, the glory
[1] of thy high-blazing mightiness.
[3] You are the Bull with the illuminations;
[4] you burn up in the march of our sacrifices.

5.28.5: Perfect Guide

समि॑द्धो अग्न आहुत दे॒वान् य॑क्षि स्वध्वर ।
त्वं हि ह॑व्य॒वाळसि॑ ॥ ५

[1] samiddho agna āhuta
[2] devān yakṣhi su-adhvara
[3] tvam hi havyavāṭ asi

[1] O Agni, high-kindled,
that receives our offerings,
[2] perfect guide of the sacrifice,
offer our offerings to the godheads;
[3] you are the bearer of our offerings.

5.28.6: Serve Agni With Works

आ जु॑होता दुव॒स्यता॒ऽग्निं प्र॑य॒त्य॑ध्व॒रे ।
वृ॒णी॒ध्वं ह॑व्य॒वाह॑नम् ॥ ६

[1] ā juhotā duvasyata agnim
[2] prayati adhvare
[3] vṛṇīdhvam havya-vāhanam

[1] Give the offering,
serve Agni with your works,
[2] while your sacrifice moves forward to its goal,
[3] accept the carrier of our offering.

[*duvasyata:* serve with your works; set to work;

line 1: (alternate); set the will to its workings.]

Section II: Sūktās (5.29 - 5.40)

Indra, the Lord of Divine Mind and Action

(108 mantrās)

A. Titles of the 12 Sūktās

B. Indra in the Veda

C. Soma in the Veda

D. Riṣhis of the Section

E. Metres

F. Text, Translation and Commentary

A. Titles of the 12 Sūktās

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B. Indra in the Veda

The role of Indra, the lord of the Divine Mind, is to help man develop the abilities for mental formation and associated action. Indra is primarily the deity who gives the appropriate knowledge to human beings so that they can perform all the actions. Actions are not limited to those on the physical plane, i.e., those we do with our hands, legs, mouth, etc. They include the actions done in the inner levels also, the inner vital, inner physical, etc.

The principle which Indra represents is Mind-power released from the limits and obscuration of the nervous consciousness. It is this enlightened intelligence which fashions right or prefect forms of thought or of the action not deformed by the nervous impulses, not hampered by the falsehood of sense (SA, SV, P.262).

In (1.4.1) Indra is imaged as a cow which gives abundantly the milk. The milker is the riṣhi. Just as a cow yields its milk only by pressing its teats, the riṣhi needs to perform work so as to release the knowledge from Indra.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the God Indra in man.

The second task is the preparation or building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital and mental energies. In its ordinary condition, it is like an unbaked jar, which will break if knowledge of an intense variety enters it. Hence Indra has to create new forms or subtle bodies in the modern parlance which can receive the knowledge given and allow for its growth.

To understand the third task, we have to become familiar with the Vedic idea that the subconscient darkness in man holds concealed in it all the secret riches of light and power that belong to the divine life. These riches are hidden by the demonic forces of falsehood collectively known as *dasyu;* prominent among them are Vṛtra or Ahi, Vala, Paṇi etc. These hostile powers actively oppose the human efforts to recover the Divine Light and the Power. The existence of these non-human forces operated by the non-human typal beings is not a surprise for anyone who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which cover the truth, or divide the Truth into mutually opposite chunks, etc. Indra battles these demonic forces led by Vṛtra, the coverer or tearer. Vṛtra and his followers operate not only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure the victory against Vṛtra, the demon in each individual. To secure this victory, Indra has to bring the lower reaches of the Prāṇa under the control of mind and other higher powers.

The divine knowledge given by Indra is not meant to come in one step or at any moment like the experience of *samādhi* in the later yogic thought. The seers get this knowledge, step by step. Two mantrās in the tenth hymn of the first Maṇḍala describe this procedure graphically:

"The seers of the mantra rise and attain thee as they climb a bamboo (ladder)", (1.10.1). "When he climbs from peak to peak, he sees the task yet to be accomplished; then Indra awakens in the *yajamana* the object of the ascent; Indra himself appears with the company of Gods." (1.10.2)

C. Soma in the Veda

Soma is an enigmatic *deva.* The Indologists have treated Soma as nothing but a plant whose creepers, on being squeezed, yield a juice which is said to be intoxicating. There are numerous passages where Soma occurs along with the word *suta,* meaning pressed or squeezed. It is said that Indra drinking this juice becomes intoxicated and in his intoxication gives gifts and kills the adversary Vṛtra. There are some references to Indra killing Vṛtra after drinking Soma. The number of verses on Soma is more than 1,200 including all the verses in the entire ninth Maṇḍala consisting of 114 Sūktās or 1,108 verses. Reading carefully all the epithets to Soma in these verses gives a completely different picture.

Let us begin with what RV has to say about whether the Soma is a herb or not:

"Laymen or ritualists may regard Soma as a creeper to be crushed for getting its juice for use in the ritual. But to the wise poets Soma is not something to be drunk." (10.85.3)

The clue to its deeper meaning is indicated by the common epithet for Soma, *vanaspati,* the lord of *vana; vana* means in Sanskrit both herb and delight. Kena Upaniṣhad (4.6) uses *vana* in the sense of delight. Soma in the deeper sense is the Lord of Delight, the Delight of Existence. In RV, every aspect of existence has an inherent delight, the idea popularised later in the Taittirīya Upanishad. Every action exerts a pressure on existence; this squeezing (*suta)* releases the Soma or bliss contained in that aspect of creation. We feel joy in work because of this released delight, Soma.

Here we recognize that action is done primarily by the *devās* and the humans are only subsidiary players; we should free the released Soma from our claim. This declaration, "this is not mine", is the way of purifying the Soma, purifying it of our attachment. This purified Soma is offered to the *deva*, especially Indra, the Lord of Divine Mind. This delight exhilarates Indra who takes steps to destroy the forces of ignorance, like Vṛtra and Vala, the kill-joys or misers who do not want the supreme knowledge (*go)* and the energies (*āpah,* waters) to reach all human beings.

We will quote some verses in RV which bring out the power of Soma. Rig Vẹda speaks of Soma in (9.96) in the *vibhūti yoga* style as in Bhagawat Gīta:

"Brahman among *devās*, leader among the Seer-poets,

Sage among the wise, the bull among the animals,

The falcon among vultures, the axe in the woods, Soma sings over the purifier." (9.96.3)

"By Soma are Ādityās strong and by Soma the earth is mighty;

This Soma is placed in the midst of all these Constellations *(nakṣhatra)."* (10.85.2)

"Soma advances heroic with his swift chariots by the force of subtle thought to the perfected activity of Indra." (9.15.1)

"You are the ocean, you reveal everything; under thy law are the five places; thou transcends heaven and earth; Purifier, there are the Lights, there the Sun." (9.86.29)

"Giving birth to the luminous world of heaven, Giving birth to the Sun in the Waters,

The Brilliant one (*hari)* clothes himself with the Waters and the Rays." (9.42.1)

"Giving birth" means manifesting these energies in the human being.

Soma is connected to moon; "cool moon-rays which cause delight among lovers" is a common phrase.

"Those who are utterly perfected in Works taste the enjoyment of his honey-sweetness." (9.83.4)

"His swift ecstasies foster the soul that purifies him;

He ascends to the high level of Heaven by the conscious heart." (9.83.2)

"This is the supreme dappled bull that makes the Dawn to shine out." (9.83.3)

We can combine all the different quotes and understand why persons who merely squeeze the Soma herb cannot know this delight. Only the person who has done *tapas* can release the delight. Delight encompasses everything. Delight makes the Sun shine as the Taittirīya Upanishad declares. Delight is the basis of everything. Soma denotes the delight released from actions or works, Ānanda refers to Delight in its entirety.

Soma's connection with Knowledge and Light is contained in many hymns.

"Soma, we know thee pre-eminently with our understanding.

You lead us along the straight path." (1.91.1).

"You are the master of all-existence (*satpati)*. You are the auspicious will in action the slayer of Vṛtra." (1.91.5).

"Soma, thou hast generated all the delights (*vana)*, the energies (*āpah)* and the Light (*go)*; You have dispelled the darkness with your Light; You have extended the vast Mid-world (in man)." (1.91.22).

D. Riṣhis of the Section

5.29:	Gaurivītiḥ Ātreyaḥ
30:	Babhru Ātreyaḥ
31:	Avasyuḥ Ātreyaḥ
32:	Gātuḥ Ātreyaḥ
33,34:	Samvaraṇa Prājāpatyaḥ
35,36:	Prabhuvasu Āñgirasaḥ
37-40:	Atri Bhuma

E. Metres

Hymns 29-32, 36 are all in Triṣhṭup; The hymn 38 is in Anuṣhtubh. For others, see the respective Sūktās.

F. Text, Translation and Commentary

5.29: The Thoughts Shaped Into Form

Riṣhis: Gaurivītiḥ Shāktyaḥ
Metre: Triṣhṭup

1: Three Mights
2: Released the Waters or Energies
3: Soma Finds the Rays
4: Indra's Extension Terrifies Ahi
5: Steeds of Life-energy Ascend Higher
6: Maruts Praise Indra
7: Help of Agni
8: Lakes of Soma-Delight
9: Indra, Uṣhanas and Kutsa
10: Mouthless Dividers
11: Perfects the Seer Ṛjishva
12: Uncovered the Light
13: Our Speech Empowered by You
14: None can Oppose Indra's Energy
15: Thoughts Shaped For You

5.29.1: Three Mights

त्र्य॑र्य॒मा मनु॑षो दे॒वता॑ता॒
त्री रो॑च॒ना दि॒व्या धा॑रयन्त ।
अर्च॑न्ति त्वा म॒रुत॑:
पू॒तद॑क्षा॒स्त्वमे॑षा॒मृषि॑रिन्द्रासि॒ धीर॑: ॥ १

[1] tryaryamā manuṣho devatātā
[2] trī rochanā divyā dhārayanta
[3] archanti tvā marutaḥ pūtadakṣhāḥ
[4] tvam eṣhām ṛṣhiḥ indra asi dhīraḥ

[1] The formation of godheads in man (needs) three mights (*aryama*);

[2] three luminous strata of the Heavenś these upholod;

[3] the song of the Maruts, when they are purified in their discernment, is thy illumination,

[4] but thou, O Indra, are the thinker and their Seer of the Truth.

[Maruts: the thought-Gods;

pūtadakṣha: purified in their discernment;

devatāta: formation of godheads, (4.6.3, 4.6.9),

Epithet for Indra: *dhīra:* thinker, derived from *dhī,* thought.]

5.29.2: Released the Waters or Energies

अनु॒ यदीं॑ म॒रुतो॑ मन्दसा॒नमार्च॒न्निन्द्रं॑
पपि॒वांसं॑ सु॒तस्यं॑ ।
आदं॑त्त॒ वज्रं॑म॒भि यदहिं॒ हन्न॒पो
य॒ह्वीरं॑सृज॒त् सर्त॒वा उं॑ ॥ २

[1] anu yat īm marutaḥ
[2] mandasānam ārchan
[3] indram papivāmsam sutasya
[4] ādatta vajram abhi yat ahim han
[5] apo yahvīḥ asṛjat sartavā u

[1] When the Thought-gods (Maruts)

[2] sang the hymn of his illumination and its strains pursued the movement of his ecstasies,

[3] and he (Indra) had drunk of the offering of Soma,

[4] then he took up his lightning (*vajra*), then he slew Ahi (the Python);

[5] then he released the mighty Waters to their flowing.

[Ahi: Also known as Vṛtra, the cosmic force of inertia and darkness, is imaged as a python with many coils blocking the flow of the dynamical energies (waters) from reaching the earth. Ahi is imaged as a gigantic snake, Python, in whose coils the waters are trapped. Ahi and its followers are also called as *dānavās,* children of Dānu or Diti, the mother of division.

For the Indologists, Ahi is the cloud-demon which does not release its waters to earth. It is said the shape of the cloud suggests the snake image. Note that Vṛtra or Ahi are energies associated with the Life-force which can assume any shape it wants. Since snake also assume any shape, it is natural that Ahi is imaged as a snake. In the 5th Maṇḍala the name Ahi is used more often than Vṛtra.

mandasānam: pursued the movement of his ecstasies;

papivāmsam: drunk;

sutasya: the offering of the pressed Soma, the delight of work;

ārchan: sang the riks, the mantrās of illumination.]

5.29.3: Soma Finds the Rays

उ॒त ब्रं॑ह्माणो मरुतो
मे अ॒स्येन्द्र॒ः सोमं॑स्य॒ सुषुं॑तस्य पेयाः ।
तद्धि ह॒व्यं मनुं॑षे॒ गा अविं॑न्द॒दह॒न्नहिं॑
पपि॒वाँ इन्द्रो॑ अस्य ॥ ३

[1] uta brahmāṇaḥ marutaḥ
[2] me asya indraḥ somasya su-
ṣhutasya peyāḥ

[3] tat hi havyam manuṣhe gāḥ avindat
[4] ahan ahim papivān indraḥ asya

[1] O Maruts with the wise words,
[2] let Indra drink of this my Soma that I have pressed out perfectly;
[3] for this is the offering that finds for man the Ray-Cows.
[4] When he had drunk that (Soma), Indra slew Ahi.

[*gāh:* Ray-cows;
brahmāṇaḥ: wisdom-words, (5.2.6),
shutasya: see *sutasya* in (5.29.2),
The recovery of the Rays of knowledge is mentioned in many places.]

5.29.4: Indra's Extension Terrifies Ahi

आद्रोद॑सी वित॒रं वि ष्क॑भायात्
संविव्या॒नश्चि॑द् भि॒यसै॑ मृ॒गं क॑ः ।
जिग॑र्ति॒मिन्द्रो॑ अप॒जर्गु॑रा॒णः
प्रति॑ श्व॒सन्त॒मव॑ दान॒वं ह॑न् ॥ ४

[1] āt rodasī vitaram vi-ṣhkabhāyat
[2] samvivyānaḥ chit bhiyase mṛgam kaḥ
[3] jigartim indro apa-jarguräṇaḥ
[4] prati shvasantam ava dānavam han

[1] More vastly he supported heaven and earth
[2] and his wide-yawning extension became a terror to the Beast (Ahi).
[3] He forced him to draw in (away) the expression of his sinuosities
[4] and smote down Ahi as he hissed against him.

[*rodasi:* heaven of mind and earth of body;
avahan: smote down;
dānavam: a son of Dānu, here it is Vṛtra or Ahi;
dānu: the goddess of division.]

5.29.5: Steeds of Life-energy Ascend Higher

अध॒ क्रत्वा॑ मघव॒न् तुभ्यं॑ दे॒वा
अनु॒ विश्वे॑ अददुः सोम॒पेय॑म् ।
यत्सूर्य॑स्य ह॒रित॒ः पत॑न्तीः पु॒रः
स॒तीरुप॑रा॒ एत॑शे॒ कः ॥ ५

[1] adha kratvā maghavan tubhyam devāḥ
[2] anu vishve adaduḥ somapeyam
[3] yat sūryasya haritaḥ patantīḥ puraḥ
[4] satīḥ uparā etashe kaḥ

[1] O Indra, all the gods by their will-in-works
[2] gave to you their drink of the Soma (of ecstasy);
[3] the brilliant-hued horses of the Sun of Truth galloped in front;
[4] you made these steeds (*etasha*) to mount upon the higher levels.

[*patantī:* galloped;
satī: being, soul;
kaḥ: made;
Etasha: the steeds of Sun mentioned in (1.61.15, 1.121.13). They are the steeds of life-energy. Indra makes them mount to higher levels.
Epithet for Indra: *maghavan:* lord of the plenitude.]

5.29.6: Maruts Praise Indra

नव॒ यद॑स्य नव॒तिं च॑ भो॒गान्
त्सा॒कं वज्रे॑ण म॒घवा॑ विवृ॒श्चत् ।
अर्च॒न्तीन्द्रं॑ म॒रुत॑ः स॒धस्थे॒
त्रैष्टु॑भेन॒ वच॑सा बाधत॒ द्याम्॥ ६

[1] nava yat asya navatim cha bhogān
[2] sākam vajreṇa maghavā vivṛshchat
[3] archanti indram marutaḥ sadhasthe
[4] traiṣhṭubhena vachasā bādhata dyām

[1] When the ninety and nines coils (of the serpent)
[2] are severed at one blow by Indra with his vajra-weapon,
[3] then the Maruts sing to him a song of illumination in the seat of their session;
[4] with the Word of the triple rhythm thev press against the heavenly barrier.

[The metres in RV like Triṣhṭubh symbolise the rhythms in the cosmic actions;
traiṣhṭubh: triple rhythm;
sākam: at one blow; together;
bhogān: coils;
sadhaste: in the seat of their session;
vajra: a weapon of Indra, lightning-thunder, thunderbolt;
Maruts: Thought-powers; helpers of Indra;]

5.29.7: Help of Agni

सखा॒ सख्ये॑ अपच॒त् तूय॑म॒ग्निर॒स्य
क्रत्वा॑ महि॒षा त्री श॒तानि॑ ।
त्री सा॒कमिन्द्रो॒ मनु॑षः॒ सरां॑सि
सु॒तं पि॑बद् वृत्र॒हत्या॑य॒ सोम॑म् ॥ ७

[1] sakhā sakhye apachat tūyam agniḥ
[2] asya kratvā mahiṣhā tri shatāni
[3] trī sākam indraḥ manuṣhaḥ sarāmsi
[4] sutam pibat vṛtrahatyāya somam

[1] Friendly Agni, made ready for his friend
[2] three hundred strengths.
[3] From all men together in the three lakes,
[4] Indra drank the Soma pressed out for him, so that he might slay Vṛtra.

[*tūyam:* swiftly,
tri sarāmsi: three lakes; three planes of *anna* (matter), *prāṇa* (life-energy) and mind;
mahiṣha: mighty one, strength; in the Veda it never refers to the physical animal bull.

The relation between Indra and human beings is one of co-operation. The aspiration of the human beings for the destruction of the hostiles releases the Soma which empowers Indra to kill the demon.]

5.29.8: Lakes of Soma-Delight

त्री यच्छ॒ता म॑हि॒षाणा॒मघो॒ मास्त्री
सरां॑सि म॒घवा॑ सो॒म्यापाः॑ ।
का॒रं न विश्वे॑ अह्वन्त दे॒वा
भ॒रमिन्द्रा॑य॒ यदहिं॑ ज॒घान॑ ॥ ८

[1] trī yat shatā mahiṣhāṇām agho māḥ
[2] trī sarāmsi maghavā somyāpāḥ
[3] kāram na vishve ahvanta devāḥ
[4] bharam indrāya yat ahim jaghāna

[1] **When Indra ingested the strengths of the three hundred vastnesses,**
[2] **when he had drunk up the three lakes of the Soma-delight,**
[3] **then all the gods called to the doer of works,**
[4] **the bringer, Indra, so that he slew Ahi.**

[*agha:* ingested
māḥ: strengths;

S translates *māḥ* as flesh, and line 1 as, 'Indra devoured the flesh of three hundred buffaloes'. Note Indra is not a human being, but a cosmic power. He does not need physical food, let alone flesh.

Epithets for Indra:
maghava,
bharam: bringer (of the treasure);
kāram: doer of works.]

5.29.9: Indra, Uṣhanas and Kutsa

उशना यत् सहस्यै३ँरयातं गृहमिन्द्र
जूजुवानेभिरश्वैः ।
वन्वानो अत्रं सरथं ययाथ
कुत्सेन देवैरवनोर्ह शुष्णम् ॥ ९

[1] ushanā yat sahasyaiḥ ayātam gṛham
[2] indra jūjuvānebhiḥ ashvaiḥ
[3] vanvānaḥ atra saratham yayātha
[4] kutsena devaiḥ avanoḥ ha shuṣhṇam

[1] **O Indra, Ushana and thou together sped to thy home,**
[2] **borne by forceful and speeding swiftnesses.**
[3] **After conquering here, you did go in one chariot**
[4] **with Kutsa, and with the gods;**
you did conquer the demon Shuṣhṇa.

[*shuṣhṇa:* the titan who dries up the essences,
kutsa: a riṣhi, embracer of knowledge,
avanoḥ: (you did) conquer, also in (10.69.10);
sahasya: forceful;
ushana: one who desires, name of RV seer;
vanvāna: to conquer, (5.3.5).]

5.29.10: Mouthless Dividers

प्रान्यच्चक्रमवृहः सूर्यस्य
कुत्सायान्यद्वरिवो यातवेऽकः ।
अनासो दस्यूँरमृणो वधेन
नि दुर्योण आवृणङ् मृध्रवाचः ॥ १०

[1] pra anyat chakram avṛhaḥ
[2] sūryasya kutsāya
[3] anyat varivaḥ yātave akaḥ
[4] anāso dasyūn amṛṇo vadhena
[5] ni duryoṇa āvṛṇañg mṛdhra-vāchaḥ

[1] **You had smitten away one wheel,**
[2] **of the illumining Sun (to help) Kutsa;**
[3] **the other you made to move forward towards the supreme good.**
[4] **You have crushed with your stroke the mouthless Dividers.**
[5] **You have cloven them asunder in the gated city, they who mar our self-expression .**

[*mṛdhravācha:* speech that destroys;
amṛṇaḥ: crushed;
ni āvṛṇak: completely destroyed;
pra avṛhaḥ: smitten away;
anāsaḥ: noseless, mouthless;

The epithet mouthless (*anāsa*) indicates the non-human character of these beings. However some Indologists believe that it refers to the Dravidians who supposedly do not have prominent probiscus. Supposedly the human Aryan invaders drove away these Dravidians. Needless to say that all this is far-fetched.]

5.29.11: Perfects the Seer Ṛjishva

स्तोमा॑सस्त्वा॒ गौरि॑वीतेरवर्ध॒न्नर॑न्धयो
वैदथि॒नाय॒ पिप्रु॑म् ।
आ त्वामृ॒जिश्वा॑ स॒ख्याय॑ चक्रे॒
पच॑न् प॒क्तीरपि॑ब॒ः सोम॑मस्य ॥ ११

[1] stomāsaḥ tvā gaurivīteḥ avardhan
[2] arandhayo vaidathināya piprum
[3] ā tvām ṛjishvā sakhyāya chakre
[4] pachan paktīḥ apibaḥ somam asya

[1] The lauds of Gaurivītiḥ increased you;
[2] you made (the Titan) Pipru subject to the Son of Knowledge;
[3] devoted Ṛjishva made you his comrade;
[4] you did perfect his ripenesses and you drank of his delight.

[*gaurivītiḥ:* manifester of light; occurs only once in RV; name of the Riṣhi of this Sūkta.

ṛjishvā: the extender in the straightness;

vaidathin: son of knowledge, son of Vidathi (Ṛjrāshva).]

5.29.12: Uncovered the Light

नव॑ग्वासः सु॒तसो॑मास॒
इन्द्रं॒ दश॑ग्वासो अ॒भ्य॑र्चन्त्य॒र्कैः ।
गव्यं॑ चिदू॒र्वम॑पि॒धान॑वन्तं॒
तं चि॒न्नर॑ः शशमा॒ना अप॑ व्रन् ॥ १२

[1] navagvāsaḥ sutasomāsa
[2] indram dashagvāso abhi archanti
[3] arkaiḥ
[4] gavyam chit ūrvam apidhānavantam
[5] tam chit naraḥ shasha-mānāḥ apavran

[1] They of the nine radiances (Navagva seers) have pressed out the Soma;
[2] the ten, illumined Indra in them
[3] by their hymnings.
[4] The covering on the vast Light
[5] was removed by the worshippers of Indra and the seers (*naraḥ*).

[*shashamānāḥ:* those who worship Indra;

apidhānavantam: that which was covered (by Vala);

gavyam ūrvam: the vast light;

navagvāsa: they of the nine rays; those who complete the yajña in nine months;

apavran: the removal of cover; mentioned in many places such as (5.62.1, 5.40.8) etc.;

Dashagvāsa: ten seers of that name;]

5.29.13: Our Speech Empowered by You

क॒थो नु ते॒ परि॑ चराणि वि॒द्वान् वी॒र्या॑
मघव॒न् या च॒कर्थ॑ ।
या चो॒ नु नव्या॑ कृ॒णव॑ः शविष्ठ॒
प्रेदु॒ ता ते॑ वि॒दथे॑षु ब्रवाम ॥ १३

[1] katho nu te pari charāṇī vidvān vīryā
[2] maghavan yā chakartha

[3] yā cho nu navyā kṛṇavaḥ shavishṭha
[4] pra it tā te vidatheṣhu bravāma

[1] How shall I, describe with knowledge, the mighty acts
[2] that you have done, O Indra?
[3] These new works also that you would do,
[4] we would bring out by speech in the abodes of the knowledge.

[*vidatheṣhu:* abodes of knowledge, (8.39.9);

pari charāṇi: circle around, move around (10.12.7);

Epithet for Indra:

shaviṣhṭha, most strong.]

5.29.14: None can Oppose Indra's Energy

ए॒ता विश्वा॑ चकृ॒वाँ इ॑न्द्र॒ भूर्यप॑रीतो
ज॒नुषा॑ वी॒र्ये॑ण ।
या चि॒न्नु व॑ज्रिन् कृ॒णवो॑ दधृ॒ष्वान्
न ते॑ व॒र्ता तवि॑ष्या अस्ति॒ तस्याः॑ ॥ १४

[1] etā vishvā chakṛvān indra bhūri
[2] aparīto januṣhā vīryeṇa
[3] yā chit nu vajriṇ kṛṇavaḥ dadhṛṣhvān
[4] na te vartā taviṣhyā asti tasyāḥ

[1] All these many things you have done, O Indra;
[2] even your birth was unassailable in your mights;
[3] now the deeds you would do in thy violence,
[4] there is none that shall prevent them, nor any opponent of that energy.

[*tavishyā:* one who places his strength (in opposition);

vīrya: mights;

Epithets for Indra:

vajrin: one with the vajra-weapon; hurler of the thunder-flash.]

5.29.15: Thoughts Shaped For You

इन्द्र॒ ब्रह्म॑ क्रि॒यमा॑णा जुषस्व॒
या ते॑ शविष्ठ॒ नव्या॒ अक॑र्म ।
वस्त्रे॑व भ॒द्रा सुकृ॑ता वसू॒यू
रथं॒ न धीरः॒ स्वपा॑ अतक्षम् ॥ १५

[1] indra brahma kriyamāṇā juṣhasva
[2] yā te shaviṣhṭha navyā akarma
[3] vastrā iva bhadrā sukṛtā vasūyū
[4] ratham na dhīraḥ svpāḥ atakṣham

[1] O Indra, accept these thoughts of my soul even while I shape them into form;
[2] they are the new thoughts that we have shaped for thee;
[3] As happy robes are well-made and chariots are well-fashioned, these thoughts have been fashioned for you, by me,
[4] a wise thinker, perfected in works and desiring substance.

[*dhīra:* wise thinker, (8.44.29);

vasūyū: desiring substance;

svapā: su + apā: perfected in works, (10.110.8);

brahma: thoughts of my soul, wisdom-words, (5.2.6);

Epithets for Indra:

shaviṣhṭha, (5.29.13).]

5.30: Deeds of Indra

Riṣhis: Babhruḥ Ātreyaḥ
Metre: Triṣhṭup

1: Who Has Seen Indra?
2: When Our Souls Awake
3: Who Know and Who Don't
4: Opened the Rock to Light
5: Birth in the Highest Supreme
6: The Weaver of Illusions
7: You Scatter the Hurters to Create a Path for Man
8: Heaven and Earth as Two Wheels
9: The Destroyer Namuchi Uses Women as Weapons
10: Made Ray-Cows to Cohere
11: Indra Recovered the Ray-Cows
12: Work of Agni and the Discerner of Movement
13: Agni Released Me With a Perfect Form
14: The Dawn After the Night
15: Agni's Powers Release the Ray-Cows

5.30.1: Who Has Seen Indra?

क१॒॑ स्य वी॒रः को अ॑पश्य॒दिन्द्रं॑
सु॒खर॑थ॒मीय॑मानं॒ हरि॑भ्याम् ।
यो रा॒या व॒ज्री सु॒तसो॑ममि॒च्छन्
तदो॑को॒ गन्ता॑ पुरुहू॒त ऊ॒ती ॥ १

[1] kva sya vīraḥ
[2] ko apashyat indram
[3] sukha-ratham īyamānam haribhyām
[4] yo rāyā vajrī suta-somam ichchhan
[5] tat oko gantā puruhūta ūtī

[1] Where is that hero-strength?
[2] Who has seen Indra
[3] moving with his steeds in his happy chariot?
[4] For he desires the soul that has pressed out the Soma;
[5] to his dwelling places comes Indra, and grants him increase.

[Epithets for Indra:
vajrin, (5.29.14);
puruhūta: one called by many, to whom raises the manifold call.]

5.30.2: We Possess Indra When Our Souls Awake

अवा॑चचक्षं प॒दम॑स्य स॒स्वरु॒ग्रं
नि॑धा॒तुरन्वा॑यमि॒च्छन् ।
अपृ॑च्छम॒न्याँ उ॒त ते म॑ आहु॒रिन्द्रं॒
नरो॑ बुबुधा॒ना अ॑शेम ॥ २

[1] avā-chachakṣham padam asya sasvaḥ
[2] ugram nidhātuḥ
[3] anvāyam ichchhan apṛchchham
[4] anyān uta te me āhuḥ
[5] indram naraḥ bubudhānāḥ ashema

[1] I saw far-off his world which keeps the solar light,
[2] even the intensity of his seat who is the Establisher of things, Indra;
[3] then I desired and went forth to seek.
[4] I asked of others and they said to me:
[5] "When we, souls of men, awake, then may we possess Indra."

[*avāchachakṣham:* I saw far-off,
anvāyam: (I) went forth,
ugram padam: intensity of his seat,
sasvaḥ: solar light;
Epithets for Indra:
nidhātu: the establisher of things.]

5.30.3: Who Know and Who Don't

प नु॒ व॒यं सु॒ते या ते॑ कृ॒तानी॑न्द्र॒ ब्रवा॑म॒
यानि॑ नो॒ जुजो॑षः ।
वे॒दद॑विद्वाञ्छृ॒णव॑च्च वि॒द्वान्
वह॑ते॒ऽयं म॒घवा॒ सर्व॑सेनः ॥ ३

[1] pra nu vayam sute
[2] yā te kṛtāni indra bravāma
[3] yāni naḥ jujoṣhaḥ
[4] vedat avidvān
[5] shṛṇavat cha vidvān
[6] vahate ayam maghavā sarvasenaḥ

[1] Now in this pressing-out of the Soma,
[2] let us declare all the things that you have done, O Indra,
[3] even all that you take joy in us;
[3] let him that knows not, come by the knowledge,
[5] and let him that knows hear it in his soul.
[6] Lo, the lord of the plenitudes who comes driving with all his armies!

[*shṛṇavat:* hears in his soul, revealed to his soul or heart.]

5.30.4: Opened the Rock to Light

स्थि॒रं मनं॑श्चकृषे॒ जा॒त इ॑न्द्र॒
वेषीदेको॑ यु॒धये॒ भूय॑सश्चित् ।
अश्मा॑नं चि॒च्छव॑सा दिद्यु॒तो वि वि॒दो
गवा॑मू॒र्वमु॒स्रिया॑णाम् ॥ ४

[1] sthiram manaḥ chakṛṣhe jāta indra
[2] veṣhi it ekaḥ yudhaye bhūyasaḥ chit
[3] ashmānam chit shavasā didyutaḥ vi
[4] vidaḥ gavām ūrvam usriyāṇām

[1] In thy birth, O Indra, you make firm the mind,
[2] and go forth to war, one against many;
[3] you have opened the very Rock to light by your flashing strength;
[4] you have found the wideness of the Ray-cows, the shining herds.

[*vididyutaḥ:* opened to light,
veṣhi: go forth;
ūrvam: wideness;]

5.30.5: Birth in the Highest Supreme

प॒रो यत् त्वं प॑र॒म आ॒जनि॑ष्ठाः प॒राव॑ति॒
श्रुत्यं॒ नाम॒ विभ्र॑त् ।
अत॑श्चि॒दिन्द्रा॑दभयन्त दे॒वा
विश्वा॑ अ॒पो अ॑जयद् दा॒सप॑त्नीः ॥ ५

[1] paro yat tvam parama ājaniṣhṭhāḥ parāvati
[2] shrutyam nāma bibhrat
[3] ataḥ chit indrāt abhayanta devā
[4] vishvā apo ajayat dāsapatnīḥ

[1] When beyond in the highest supreme you took thy birth
[2] bearing thy Name of inspiration;
[3] from that moment the gods had awe of Indra;

[4] he conquered all these waters that had the Divider for their lord.

[*ājāni:* birth or one who gives birth, (3.17.3)
dāsa-patnīḥ: those who have the Divider (*dāsa*) for their lord;
shrutyam: inspiration;
parama parāvati: Highest Supreme
para: beyond
parāvata: occurs in (1.36.18), (1.73.6), (3.9.5) and many others.]

5.30.6: The Weaver of Illusions

तुभ्येदे॒ते म॒रुतः॑ सु॒शेवा॒ अर्च॑न्त्य॒र्कं
सु॒न्वन्त्वन्ध॑ः ।
अहि॑मोहा॒नम॒प आ॒शया॑न॒ं
प्र मा॒याभि॑र्मा॒यिन॑ं सक्ष॒दिन्द्र॑ः ॥ ६

[1] tubhya it ete marutaḥ
[2] sushevā archanti arkam
[3] sunvanti andhaḥ
[4] ahim ohānam apaḥ āshayānam
[5] pra māyābhiḥ
[6] māyinam sakṣhat indraḥ

[1] For thee, these Maruts
[2] chant their hymn of illumination, full of bliss;
[3] they press out the Soma of delight.
[4] Indra prevailed against Ahi (serpent) that lies coiling against the waters;
[5] by his own creations of knowledge
[6] he overcame the weaver of illusions.

[*sushevā:* full of bliss, (3.29.5, 4.4.12)
pra sakṣhāt: overcome by force, (4.12.1);
māyinam: weaver of illusions.]

5.30.7: Create a Path

वि षू मृधो॑ ज॒नुषा॒ दान॒मिन्व॒न्नह॒न्
गवा॑ मघवन् त्संचका॒नः ।
अत्रा॑ दा॒सस्य॒ नमु॑चे॒ः शिरो॒ यद॑वर्तयो॒
मन॑वे गा॒तुमि॒च्छन् ॥ ७

[1] vi ṣhu mṛdho januṣhā dānam invan
[2] ahan gavā maghavan samchakānaḥ
[3] atra dāsasya namucheḥ shiro
[4] yat avartayaḥ
[5] manave gātum ichchhan

[1] At thy birth you did scatter utterly the hurters, the Divider;
[2] in thy high desire you smote him with light, O Indra;
[4] you sent rolling
[3] the head of Namuchi the destroyer,
[5] creating a path for a man for journey (towards peaks).

[*dāsa:* dasyu, destroyer; generic name for the powers of darkness, see (5.4.6), (5.7.10);
dānam: divider (dasyu); gift; see (5.29.4), (5.31.6);
samchakāna: in your high desire; you praised by us (S);
manave gātum: man's journey,
Note that Indra kills the hurters by means of *gava,* the light; *gava* cannot mean here cattle.]

5.30.8: Heaven and Earth as Two Wheels

युज॒ं हि माम॑कृथा॒ आदिदि॑न्द्र॒
शिरो॑ दा॒सस्य॒ नमु॑चेर्मथा॒यन् ।

अश्मा॑नं चित्स्व॒र्यं१॒ वर्त॑मान॒ं
प्र च॒क्रिये॑व॒ रोद॑सी म॒रुद्भ्य॑ः ॥ ८

[1] yujam hi mām akṛthā āt it indra
[2] shiro dāsasya namucheḥ mathāyan
[3] ashmānam chit svaryam vartamānam
[4] pra chakriyā iva rodasī marutabhyaḥ

[1] Then indeed you made me the comrade of your battle,
[2] when you did crush the head of Namuchi, the destroyer;
[3] and you set in action thy thunderstone that comes to us from thy luminous world,
[4] and made heaven and earth like two wheels (or paths) for the Thought-gods.

[*ashmānam:* thunderstone;
dāsa: see (5.30.7);
svaryam: the Sun-world;
vartamānam: set in action.]

5.30.9: Women as Weapons

स्त्रियो॒ हि दा॒स आयु॑धानि च॒क्रे
किं मा॑ करन्नब॒ला अ॑स्य॒ सेना॑ः ।
अ॒न्तर्ह्यख्य॑दु॒भे अ॑स्य॒ धेने॒
अथोप॒ प्रैद् यु॒धये॒ दस्यु॒मिन्द्र॑ः ॥ ९

[1] striyaḥ hi dāsaḥ āyudhāni chakre
[2] kim mā karan abalā asya senāḥ
[3] antaḥ hi akhyat ubhe asya dhene
[4] atha upa prait yudhaye dasyum indraḥ

[1] The Destroyer (Namuchi) made of women the weapons of his warfare,
[2] and what shall his strengthless armies do to me?
[3] Between both the two streams of this being, Indra was manifested;
[4] then he moved forth to battle with the Dasyu (destroyer).

[*dhene:* streams of being.]

5.30.10: Made Ray-Cows to Cohere

सम॒त्र गावो॒ऽभितो॑ऽनवन्ते॒हेह॑
व॒त्सैर्वियु॑ता॒ यदास॑न् ।
सं ता इन्द्रो॑ असृजदस्य शा॒कैर्यदीं॒
सोमा॑सः॒ सुषु॑ता॒ अम॑न्दन् ॥ १०

[1] sam atra gāvaḥ abhitaḥ anavanta
[2] iha iha vatsaiḥ viyutāḥ yat āsan
[3] sam tāḥ indraḥ asṛjat asya shākaiḥ
[4] yat īm somāsaḥ suṣhutā amandan

[1] Here the Ray-cows moved and came together,
[2] for they were roaming here and there divorced from their offspring;
[3] Indra by his acts of might made them firmly to cohere,
[4] when perfect outpourings of the Soma of delight had filled him with their ecstasy.

[*abhitaḥ:* come together;
samanvanta: wandered;
suṣhutā: perfect outpourings,
shākaiḥ: in his might, (4.15.2),
sam-asṛjat: united, cohere, (10.80.3),
viyutā āsan: separated (from their calves).]

5.30.11: Indra Recovered the Ray-Cows

यदीं॒ सोमा॑ ब॒भ्रुधू॑ता॒ अम॑न्द॒न्नरो॑रवीद्
वृष॒भः साद॑नेषु ।
पु॒रं॒द॒रः प॑पि॒वाँ इन्द्रो॑ अस्य॒
पुन॒र्गवा॑मददादु॒स्रिया॑णाम् ॥ ११

[1] yat īm somā babhru-dhūtā amandan
[2] aroravīt vṛṣhabhaḥ sādaneṣhu
[3] puramdaraḥ papivān indro asya
[4] punaḥ gavām adadāt usriyayāṇām

[1] When the Soma, set streaming by the Tawny One, had rendered him in ecstasy,
[2] Indra roared aloud in his dwelling-places;
[3] Indra, render of cities, drank of this (Soma)
[4] and recovered the Ray-cows and the radiant herds.

[*sādaneṣhu:* dwelling place;

babhru: tawny ones; the Ray-Cows, (1.140.6); name of a person,

usriyāsu: shining, herds; meaning both 'bright ones' and 'cows'.

adbhutaḥ: streaming;

Epithets for Indra:

vṛṣhabha: lord of abundance, the mighty one, see (5.1.12). In (1.171.5), Indra is referred to as, 'the Lord of the thoughts', (*vṛṣhabhaḥ matīnām*).

purandara: destroyer of the cities of the titans. These cities are structures in the subtle body of every human being and also in the cosmos.]

5.30.12: The Discerner of Movement

भ॒द्रमि॒दं रु॒शमा॑ अग्ने अक्र॒न्
गवां॑ च॒त्वारि॒ दद॑तः स॒हस्रा॑ ।
ऋ॒णं॒च॒यस्य॒ प्रय॑ता म॒घानि॒
प्रत्य॑ग्रभीष्म॒ नृत॑मस्य नृ॒णाम् ॥ १२

[1] bhadram idam rushamā agne akran
[2] gavām chatvāri dadataḥ sahasrā
[3] ṛṇamchayasya prayatā maghāni
[4] prati agrabhīṣhma nṛtamasya nṛṇām

[1] O Agni, a happy work was this that thy ruddy powers did,
[2] who gave unto us the four thousands of the ray-cows.
[4] We accepted from Agni, the strongest,
[3] the fullnesses that was extended unto us by Indra, the discerner of movement.

[*rusham:* ruddy powers,

maghāni: the fullnesses;

prayatā: extended or offered to us,

prati agrabhīṣhma: accepted;

ṛṇa: one who runs, (6.12.5); movement (7.8.3); The current meaning for *ṛṇa* is debt, which is a movement of money or obligations. *ṛṇa* as movement is satisfactory in all its occurrences in the Veda. It is Sri Aurobindo who recovered this meaning.

ṛṇamchaya: Indra, the discerner of movement; For S, it is the name of a riṣhi.

nṛtamasya nṛṇām: the strongest of the strong, a common epithet for Agni in (1.77.4), (3.1.12), (4.5.2) etc.]

5.30.13: Released With a Perfect Form

सु॒पेश॑सं॒ माव॑ सृज॒न्त्यस्तं॒
गवां॑ स॒हस्रै॑ रु॒शमा॑सो अग्ने ।
ती॒व्रा इन्द्र॑मममन्दुः सु॒तासो॒ऽक्तोर्व्यु॑ष्टौ॒
परि॑तक्म्यायाः ॥ १३

[1] supeshasam mā avasṛjanti astam
[2] gavām sahasraiḥ
[3] rushamāsaḥ agne
[4] tīvrāḥ indram amamanduḥ sutāsaḥ
[5] aktoḥ vi-ushṭau paritakmyāyāḥ

[3] O Agni, thy ruddy powers
[1] released me with a perfect form to my home
[2] along with thousands of your Ray-Cows.
[5] In the dawning of the Night that circumscribes,
[4] the intense Soma juices had made Indra rapturous (releasing his powers).

[*supeshasam:* with perfect form;

Recall that Indra-powers cause the formation of perfect forms (1.4.1, 6.47.18). The intoxication of Indra by the delight of Soma, indicated in line 4, releases Indra-power which leads to the formation of perfect forms referred to in line 1. Agni the Divine Will is the impeller.]

5.30.14: The Dawn After the Night

औच्छ॒त् सा रात्री॒ परि॑तक्म्या॒ याँ
ऋणं॑च॒ये राज॑नि रु॒शमा॑नाम् ।
अत्यो॒ न वा॒जी र॒घुर॒ज्यमा॑नो
ब॒भ्रुश्च॒त्वार्य॑सनत् स॒हस्रा॑ ॥ १४

[1] auchchhat sā rātrī paritakmyā yām
[2] ṛṇamchaye rājani rushamānām
[3] atyaḥ na vāji raghuḥ ajyamānaḥ
[4] babhruḥ chatvāri asanat sahasrā

[2] Because of Indra, the king of ruddy-powers,
[1] out broke into dawn the Night that circumscribes.
[3] Like a horse driven swiftly in its gallop,
[4] Indra conquered his fourfold thousands.

[*ajyamānaḥ:* driven; *ajyase* in (6.2.8);

asanat: conquered, (*sana:* gain);

Epithets for Indra:

babhru: the tawny one;

Note the connection between (5.30.13) and (5.30.14). In mantra 13, Indra is intoxicated by Soma-delight when the night is present. As a result of Indra's activity caused by the delight of Soma, the dawn is released from the clutches of night by Indra, as indicated in (5.30.14).]

5.30.15: Release of the Ray-Cows

चतुः॑स॒हस्रं॒ गव्य॑स्य प॒श्वः
प्रत्य॑ग्रभीष्म रु॒शमे॑ष्वग्ने ।
घ॒र्मश्चि॑त् त॒प्तः प्र॒वृजे॒ य
आसी॑दय॒स्मय॒स्तम्वादा॑म॒ विप्राः॑ ॥ १५

[1] chatuḥ-sahasram gavyasya pashvaḥ
[2] pratyagrabhīṣhma rushameṣhu agne
[3] gharmaḥ chit taptaḥ
[4] pravṛje yaḥ āsīt ayasmayaḥ
[5] tam ū ādāma viprāḥ

[1] **Four times a thousand of the Ray-cows**
[2] **we have taken from thy ruddy powers, O Agni;**
[3] **and this heated clarity**
[4] **that was for the intensifying of our strength,**
[5] **that too let us take, O minds illumined.**

[*taptaḥ:* heated;
ayasmayaḥ: one having strength (*ayas*).]

5.31: Dispel the Night from the Waters and the Heart of Man

Riṣhis: Avasyuḥ Ātreyaḥ
Metre: Triṣhṭup

1: Moves to Victory
2: Cling to Us
3: He Opened the Darkness With His Light
4: Help of Tvaṣhṭṛ and Chanters
5: Wheels With no Chariot or Horses
6: Conquer the Waters for Humankind
7: You Slay Ahi, Shuṣhṇa and Other Dasyu
8: Indra as a Milch-Cow
9: Remove Darkness From the Heart of Man
10: Horses Yoked by Breath of Life (*vāta*)
11: Sun Wins For Us the Will to Work
12: Indra Eager to Help the Human-kind
13: Allow Not the Mortals to March Into Evil

5.31.1: Moves to Victory

इन्द्रो॒ रथा॑य प्र॒वतँ॑ कृणोति॒
यम॒ध्यस्था॑न्म॒घवा॑ वाज॒यन्तं॑म् ।
यू॒थेव॑ प॒श्वो व्यु॑नोति गो॒पा
अरि॑ष्टो याति प्रथ॒मः सिषा॑सन् ॥ १

[1] indro rathāya pravatam kṛṇoti
[2] yam adhyasthāt maghavā
vājayantam
[3] yūthā iva pashvaḥ vyunoti gopāḥ
[4] ariṣhṭaḥ yāti prathamaḥ siṣhāsan

[1] **Indra makes a steep descent for the chariot of his action,**
[2] **when he stands upon it, in its movement towards fullness;**
[3] **He the guardian extends wide his herds of vision just as a cow-boy with a herd;**
[4] **unhurt, supreme, he moves towards his victory.**

[*pravatam:* steep descent;
vyunoti: extends wide;
pashva: herds of vision;]

5.31.2: Cling to Us

आ प्र द्र॑व हरिवो॒ मा वि वे॑न॒ः
पिश॑ङ्गराते अ॒भि नः॑ सचस्व ।
न॒हि त्वदि॑न्द्र॒ वस्यो॑
अ॒न्यदस्त्य॑मे॒नाँश्चि॒ज्जनि॑वतश्चकर्थ ॥ २

[1] ā pra drava harivaḥ
[2] mā vi venaḥ
[3] pishṅga-rāte abhi naḥ sachasva
[4] nahi tvat indra vasyaḥ anyat asti
[5] amenā chit janivataḥ chakartha

[1] **Race forward, O master of thy shining steeds!**
[2] **let not thy delight turn away from us,**
[3] **O thou of the golden prosperity, cling to us!**
[4] **There is nought in the world more rich in substance than you, O Indra;**
[5] **even to our steeds that have no mate, you give a mate.**

[*amenā:* steeds (life-powers) that have no mate;

janivata: mate (one who can give birth to offspring);

Epithets for Indra:

harivaḥ: master of thy shining steeds;

pishangarāte: one of golden prosperity.]

5.31.3: Cleared Darkness With His Light

उद्यत् सह॒: सह॑स॒ आज॑निष्ट॒
देदि॑ष्ट॒ इन्द्र॑ इन्द्रि॒याणि॒ विश्वा॑ ।
प्राचो॑दयत् सु॒दुघा॑ व॒व्रे अ॒न्तर्वि॑
ज्योति॑षा संव॑वृ॒त्वत् तमो॑ऽव: ॥ ३

[1] ut yat sahaḥ sahasa ājanishṭha
[2] dedishṭhe indraḥ indriyāṇi vishvā
[3] prāchodayat sudughāḥ vavre antaḥ
[4] vi jyotiṣhā samvavṛtvat tamaḥ avaḥ

[1] When he arose by force and was born as force,
[2] Indra gave his direction to all his powers;
[3] the good milkers (Ray-cows) that were shut up in their prison he goaded forth,
[4] and he opened out by the Light the enveloping darkness.

[Recall that the release of knowledge or Ray-cows and the release of the waters are aspects of the same event.

vavre: hiding cave (4.1.13), covering (5.19.1);

vi avaḥ: opened out or destroyed;

samvavṛtvat: enveloping.]

5.31.4: Help of Tvaṣhṭṛ and Chanters

अन॑वस्ते॒ रथ॒मश्वा॑य तक्ष॒न्
त्वष्टा॒ वज्रं॑ पुरुहूत द्यु॒मन्त॑म् ।
ब्र॒ह्माण॒ इन्द्रं॑ म॒हय॑न्तो
अ॒र्कैरव॑र्धय॒न्नह॑ये॒ हन्त॒वा उ॑ ॥ ४

[1] anavaḥ te ratham ashvāya takṣhan
[2] tvaṣhṭā vajram puruhūta dyumantam
[3] brahmāṇa indram mahayantaḥ arkaiḥ
[4] avardhayan ahaye hantavā u

[1] Subtle souls of men fashioned a chariot for thy steed;
[2] Tvaṣhṭṛ shaped your vajra, O Indra,
[3] the chanters of the soul-thought greatened Indra by their hymns of illumination;
[4] (they) increased him that he might slay Ahi.

[Tvaṣhṭṛ: the cosmic power, the framer of things, maker of things or artefacts;

arkaiḥ: hymns of illumination;

anavaḥ: subtle souls of men, that which does not grow (*ava*);

brahmāṇa: chanters of the potent word.

Epithets for Indra:

puruhūta, see (5.30.1).]

5.31.5: Wheels With No Chariot or Horses

वृष्णे॒ यत् ते॒ वृष॑णो अ॒र्कमर्चा॒निन्द्र॒
ग्रावा॑णो॒ अदि॑तिः स॒जोषा॑: ।
अ॒न॒श्वासो॒ ये प॒वयो॑ऽर॒था
इन्द्रे॑षिता अ॒भ्यव॑र्तन्त॒ दस्यू॑न् ॥ ५

[1] vṛṣhṇe yat te vṛṣhaṇaḥ arkam archān
[2] indra grāvāṇaḥ aditiḥ sajoṣhāḥ

[3] anashvāsaḥ ye pavayaḥ arathāḥ
[4] indra iṣhitāḥ abhyavartanta dasyūn

[1] When to thee, the mighty one, the strong ones sang the illumining hymn,
[2] and the pressing stones chanted it and also Aditi, of one mind with these, O Indra,
[3] then the wheels, that bear no chariot and no horses,
[4] are driven by Indra, who comes rolling against the Destroyers.

[This verse indicates that Indra is a force of movement; he needs no horses or chariots for his work.

According to some experts in aeronautics, line 3 refers to a vehicle (*vimāna*) which flies in the air. For details, see the book, "The Thirty-two Secrets: Technical Exposition of Some Work in *vaimānika prakaraṇa"*, authored by P.N. Rangan, [34] and also 'the Bṛhad Vimānashāstra' translated by Swāmi Brahmamuni Parivrājaka, 1977.

vṛshaṇa: strong ones, (4.14.4);
aditi: the mother infinite;
Epithets for Indra:
vṛshna: Bull of the diffusion, the mighty one; see (5.1.12);]

5.31.6: The Waters for Humankind

प्र ते॒ पूर्वा॑णि॒ कर॑णानि वोचं॒
प्र नूत॑ना मघव॒न् या च॒कर्थ॑ ।
शक्ती॑वो॒ यद्वि॒भरा॒ रोद॑सी उ॒भे
जय॑न्न॒पो मन॑वे॒ दानु॑चित्राः ।। ६

[1] pra te pūrvāṇi karaṇāni vocham
[2] pra nūtanā maghavan yā chakartha
[3] shaktīvaḥ yat vibharāḥ rodasī ubhe
[4] jayan apaḥ manave dānu-chitrāḥ

[1] Thy former deeds I will voice, O Indra,
[2] and the new ones that you have done.
[3] O Holder of the Force, you bear our earth and heavens in their wide extension,
[4] conquering for humankind the waters having a variety of powers of gift.

[*dānuchitraḥ:* with a variety of powers of gift; *vibharā:* you are bearing (the waters).]

5.31.7: Ahi and Shuṣhṇa

तदिन्नु ते॒ कर॑णं दस्म वि॒प्राऽहिं॒
यद् घ्नन्नोजो॒ अत्रामि॑मीथाः ।
शुष्ण॑स्य चि॒त्परि॑ मा॒या अ॑गृभ्णाः
प्रपि॒त्वं यन्नप॒ दस्यूँ॑रसेधः ।। ७

[1] tat it nu te karaṇam dasma vipra
[2] ahim yat ghnan ojaḥ atra amimīthāḥ
[3] shuṣhṇasya chit pari māyāḥ agṛbhṇāḥ
[4] prapi tvam yan apa dasyūn asedhaḥ

[1] O achiever of works, O illumined thinker, your action of
[2] slaying Ahi shapes here the energy;
[3] and you have seized on all the knowings of the evil Shuṣhṇa;
[4] you have cloven away the destroyers in thy forward movement.

[*prapiyan:* forward movement; entering the battleground according to S.]

pra: forward;
prapā: fountain, (10.4.7);
yan: moves, (10.12.1), movement;
dasma: achiever of works;
viprā: illumined thinker;
apa asedha: cloven away, smitten away;
amimīthāḥ: to contain, to shape;
amimīta (6.7.7);]

5.31.8: Indra as a Milch-Cow

त्वमपो यदवे तुर्वशायाऽरमयः
सुदुघाः पार इन्द्र ।
उग्रमयातमवहो ह कुत्सं सं ह
यद्वामुशनारन्त देवाः ॥ ८

[1] tvam apo yadave turvashāya
aramayaḥ
[2] sudughaḥ pāra indra
[3] ugram ayātam avahaḥ
[4] ha kutsam sam ha yat
[5] vām ushanā aranta devāḥ

[1] You made the waters to play for Yadu and for Turvasu,
[3] and you did bear them to their other shore,
[2] O Indra, who is a good milch-cow.
[4] You bear Kutsa in his fierce driving against the foe,
[5] when you two, Ushana and the gods, rejoiced together.

[*samyat:* driving against (the foe);
aramayaḥ: to play;
pāra: to other shore.]

5.31.9: Remove Darkness From the Heart

इन्द्राकुत्सा वहमाना रथेनाऽऽवामत्या
अपि कर्णे वहन्तु ।
निः षीमद्भ्यो धमथो निः षधस्थान्
मघोनो हृदो वरथस्तमांसि ॥ ९

[1] indrākutsā vahamānā rathena
[2] ā vām atyā api karṇe vahantu
[3] niḥ sīm adbhyaḥ dhamathaḥ
[4] niṣhadhasthāt
[5] maghonaḥ hṛdaḥ varathaḥ tamāmsi

[1] O Indra and Kutsa, borne on in your car,
[2] may the powers of your movement bring you to our ear of inspiration.
[3] May you dispel Night from the waters
[4] and from the seat of the soul's session.
[5] Remove her darknesses from the heart of mortals and (place) the plenitudes.

[*niṣhadasthan:* seat of soul's session,
nidhamathaḥ: dispel,
sīm: night; the demon shushṇa (S);
hṛdā: heart;
varatha: remove;
lines 3, 4 and 5: The energies or waters are to be released from the grip of Night or hostile forces.]

5.31.10: Horses Yoked by Breath of Life

वातस्य युक्तान् त्सुयुजश्चिदश्वान्
कविश्चिदेषो अजगन्नवस्युः ।
विश्वे ते अत्र मरुतः सखाय
इन्द्र ब्रह्माणि तविषीमवर्धन् ॥ १०

[1] vātasya yuktān suyujaḥ chit ashvān
[2] kaviḥ chit eṣhaḥ ajagan avasyuḥ
[3] vishve te atra marutaḥ sakhāyaḥ
[4] indra brahmāṇi taviṣhīm avardhan

[1] The horses yoked by Vāta are yoked well;
[2] this Seer, too, desiring his increase, is in motion upon the path;
[3] here all the Maruts are thy companions.
[4] O Indra, increase thy energy in our words.

[*brahmāṇi:* words; soul-thoughts;
Vāta: the deity Vāyu, the Breath of Life;
avasyuḥ: desiring increase;]

5.31.11: Sun Wins For Us the Will to Work

सूर॑श्चि॒द् रथं॒ परि॑तक्म्याया॒ं
पूर्वं॑ कर॒दुप॑रं जूजु॒वांस॑म् ।
भर॑च्च॒क्रमेत॑श॒ः सं रि॑णाति पु॒रो
दध॑त्सनिष्यति॒ क्रतुँ॑ नः ॥ ११

[1] sūraḥ chit ratham paritakmyāyām
[2] pūrvam karat uparam jūjuvāmsam
[3] bharat chakram etashaḥ sam riṇāti
[4] puraḥ dadhat saniṣhyati kratum naḥ

[1] And may the car too of the illumining Sun in the circumscribing (Night)
[2] rise supreme and gallop upon the upper levels;
[3] his white-shining Steed brings the wheel of his action and sets it to its complete movement;
[4] placing it in front, he shall win for us the whole Will to the work.

[*jūjuvān:* galloping, speeding; (4.11.4);
pūrvaḥ: supreme, (7.6.3, 10.87.7);
etasha: steed, see (5.29.5);
kratu: will to work;]

5.31.12: Help to the Humankind

आयं ज॑ना अभि॒चक्षे॑ जगा॒मेन्द्र॒ः
सखा॑यं सु॒तसो॑ममि॒च्छन् ।
वद॒न् ग्रावाव॒ वेदिं॑ भ्रियाते॒
यस्य॑ जी॒रम॑ध्व॒र्यव॒श्चर॑न्ति ॥ १२

[1] āyam janāḥ abhichakṣhe jagāma indraḥ
[2] sakhāyam sutasomam ichchhan
[3] vadan grāvā ava vedim bhriyāte
[4] yasya jīram adhvaryavaḥ charanti

[1] O ye peoples, Indra has come to us for (granting) the vision and
[2] desires for his comrade the man who has pressed out the Soma (of the ecstasy);
[3] pressing stone lifts up its voice and is brought towards the altar,
[4] and there are priests of the pilgrimage-sacrifice who keep its swiftness in action.

[*avabhriyāte:* is brought forward,
jīram: swift in motion, (3.3.6).]

5.31.13: March of Mortals to Evil

ये चा॒कन॑न्त चा॒कन॑न्त॒ नू ते मर्ता॑ अमृत॒
मो ते अंह॒ आर॑न् ।
वा॒व॒न्धि यज्यूँ॑रुत तेषु॑ धे॒ह्योजो॒
जने॑षु॒ येषु॑ ते॒ स्याम॑ ॥ १३

[1] ye chākananta chākananta
[2] nu te martā amṛta
[3] mo te amhaḥ āran
[4] vāvandhi yajyūn uta teṣhu dhehi
ojaḥ
[5] janeṣhu yeṣhu te syāma

[1] They who would desire, now let them desire;
[2] but they are mortals, O Immortal!
[3] let not their march lead them into evil.
[4] Take thy delight in the doers of the sacrifice and establish thy energy in them,
[5] the peoples including us.

[*āran:* march and labour.]

5.32: You Move Us According to the Truth

Riṣhis: Gātuḥ Ātreyaḥ
Metre: Triṣhṭup

1: The Sealed Doors and Streams
2: Established Strength in Us
3: A Foe Mightier Than Vṛtra
4: Shuṣhṇa and Light
5: Vital Centre of the Foe
6: Forced Ahi to Uncoil
7: Made Ahi the Lowest Thing
8: Spoiler of our Self-expression
9: Two Goddesses
10: Nature Hastens
11: Lord of Existence (*satpatim*)
12: Desires of the Seer

5.32.1: The Sealed Doors and Streams

अदर्दरुत्समसृजो वि खानि
त्वमर्णवान् बद्बधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्
वः सृजो वि धारा अव दानवं हन्॥ १

[1] adardaḥ utsam
[2] asṛjaḥ vi khāni
[3] tvam arṇavān badbadhānām
aramṇāḥ
[4] mahāntam indra parvatam vi yat
[5] vaḥ sṛjaḥ vi dhārāḥ
[6] ava dānavam han

[1] You have rent open the fountain,
[2] you have released the sealed doors;
[3] you have set to their play the floods that were in bondage;
[4] O Indra, when you opened the vast hill,
[5] you have loosed wide the streams,
[6] you have hurled down the Titan destroyer.

[*vi:* opened;
visṛjaḥ: loosed wide,
ava han: hurled down.]

5.32.2: Established Strength in Us

त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंह
ऊधः पर्वतस्य वज्रिन् ।
अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ
इन्द्र तविषीमधत्थाः ॥ २

[1] tvam utsān ṛtubhiḥ badbadhānām
[2] aramha

[3] ūdhaḥ parvatasya vajrin
[4] ahim chit ugra prayutam shayānam
[5] jaghanvān
[6] indra taviṣhīm adhatthāḥ

[2] You have opened
[1] the blocked fountains, in the order and time of Truth.
[3] You have milked the teat of the Hill, O Indra.
[5] You have smitten,
[4] Ahi, that lay coiled in front against them, O fierce and strong!
[6] You have established the strength in us, O Indra.

[*aramha:* released;
ṛtu: order and time of Truth;
shayānam prayutam: lay sleeping coiled against (the fountain);
Epithets for Indra:
Vajrin, see (5.29.14).]

5.32.3: A Foe Mightier Than Vṛtra

त्यस्य॑ चिन्मह॒तो निर्मृ॒गस्य॒
वध॑र्जघान॒ तवि॑षीभि॒रिन्द्र॑: ।
य एक॒ इद॑प्र॒तिर्मन्य॑मान॒
आद॑स्माद॒न्यो अ॑जनिष्ट॒ तव्या॑न् ॥ ३

[1] tyasya chit mahataḥ niḥ mṛgasya
[2] vadhaḥ jaghāna taviṣhībhiḥ indraḥ
[3] yaḥ eka it apratiḥ manyamāna
[4] āt asmāt anyaḥ ajaniṣhṭa tavyān

[1] Against that other mighty Beast also,
[2] you have hurled forth thy stroke in all thy strengths, O Indra;
[3] When you deemed yourself alone and without any opposer,
[4] lo, from him that was slain, another was born mightier than he!

[Vṛtrās or Ahi are not ordinary mortals or beasts on earth. They signify cosmic forces of evil and darkness. They cannot be destroyed by one stroke. RV (1.100.2) states that Vṛtra is killed in yajña after yajña. Indra is said to kill only ninetynine Vṛtrās, indicating that the destruction is not complete. Recall the episode in Rāmāyaṇa where everytime a head of the demon Rāvaṇa is knocked off by Rama's arrows, a new head pops up.
aprati: one without any opposer.]

5.32.4: Shuṣhṇa and Light

त्यं चि॑दे॒षां स्व॒धया॒ मद॑न्तं
मि॒हो नपा॑तं सु॒वृधं॑ तमो॒गाम् ।
वृष॑प्रभर्मा दान॒वस्य॒ भामं॒
वज्रे॑ण व॒ज्री नि ज॑घान॒ शुष्ण॑म् ॥ ४

[1] tyam chit eṣhām svadhayā madantam
[2] mihaḥ napātam suvṛdham tamogām
[3] vṛṣha-prabharmā dānavasya bhāmam
[4] vajreṇa vajrī ni jaghāna shuṣhṇam

[1] He too takes rapture from the self-nature of these peoples,
[2] a Son of the Mist, who increases mightily in his march towards the Night,
[4] Indra smote with the Vajra-weapon (the titan) Shuṣhṇa,
[3] and the Light of the Divider.

[Note that the strength of the titans comes from the light, but the strength is used in a wrong way for wrong ends.

Epithet for Indra:

vajrī,

vṛsha-prabharmā: the bringer of abundance (*vṛsha*);]

5.32.5: The Vital Centre of the Foe

त्यं चि॑दस्य॒ क्रतु॑भि॒र्निष॑त्तमम॒र्मणो॑
वि॒ददिद॑स्य॒ मर्म॑ ।
यदीं॑ सुक्षत्र॒ प्रभृ॑ता॒ मद॑स्य॒ युयु॑त्सन्तं॒
तम॑सि ह॒र्म्ये॑ धाः ॥ ५

[1] tyam chit asya kratubhiḥ nishattam
[2] amarmaṇo vidat it asya marma
[3] yat īm sukṣhatra prabhṛtā madasya
yuyutsantam
[4] tamasi harmye dhāḥ

[1] He (Shuṣhṇa) too was settled deep within in the workings of the will;
[2] but though he showed no vital part, yet this god found out his mortal (vulnerable) centre;
[3] therefore, O warrior strength, when he warred against thee in the bringing forward of the rapture,
[4] him you did cast into the house of darkness.

[*prabhṛtā:* in the bringing forward;

yuyutsantam: warrior ready to fight

The titans have their own will-power and strength derived from the supreme. They are greedy and are opposed to the distribution of delight for the inhabitants of earth. Indra finds out the vulnerable part in this titan Shuṣhṇa and destroys him.]

5.32.6: Forced Ahi to Uncoil

त्यं चि॑दि॒त्था क॑त्प॒यं शया॑नमसू॒र्ये॑
तम॑सि वावृधा॒नम् ।
तं चि॑न्मन्दा॒नो वृ॑ष॒भः सु॒तस्यो॒च्चैरिन्द्रो॑
अ॒पगूर्या॑ जघान ॥ ६

[1] tyam chit itthā katpayam shayānam
[2] asūrye tamasi vāvṛdhānam
[3] tam chit mandānaḥ vṛshabhaḥ
sutasya
[4] uchchaiḥ indraḥ apagūrya jaghāna

[1] As he lay thus coiled in a knot against thee
[2] and increasing in the sunless darkness,
[4] he was forced to uncoil himself and was slain with the raised (Vajra),
[3] by Indra, rapturous with Soma.

[*itthā:* here, in the midworld,

uchchaiḥ: raised (Vajra-weapon);

katpayam: knot;

apagūryā: forced to uncoil (or open).

Epithets for Indra:

vṛshabhaḥ, see (5.1.12).]

5.32.7: Made Ahi the Lowest Thing

उद्यदिन्द्रो॑ म॒हते दा॑न॒वाय॒
वध॒र्यमि॑ष्ट॒ सहो॒ अप्र॑तीतम् ।
यदीं॒ वज्र॑स्य॒ प्रभृ॑तौ द॒दाभ॒
विश्व॑स्य ज॒न्तोर॑ध॒मं च॑कार ॥ ७

[1] ut yat indraḥ mahate dānavāya
[2] vadhaḥ yamiṣhṭa sahaḥ apratītam
[3] yat īm vajrasya prabhṛtau dadābha
[4] vishvasya jantoḥ adhamam chakāra

[1] When, against the mighty dānava, Indra,
[2] the force irresistable, lifted up his stroke,
[3] he crushed him by his advancing the vajra;
[4] he made him the lowest thing of every creature born.

[*prabhṛtau:* advancing;
ut yamiṣhṭa: lifted up.]

5.32.8: Spoiler of Our Self-expression

त्यं चि॒दर्णं॑ मधु॒पं शया॑नमसि॒न्वं व॒व्रं
मह्याद॑दु॒ग्रः ।
अ॒पाद॑म॒त्रं म॑ह॒ता व॒धेन॒
नि दु॑र्यो॒ण आ॑वृणङ् मृ॒ध्रवा॑चम् ॥ ८

[1] tyam chit arṇam madhupam shayānam
[2] asinvam vavram
[3] mahi ādat ugraḥ
[4] apādam atram mahatā vadhena
[5] ni duryoṇa āvṛṇak mṛdhra-vācham

[1] From him too as he lay against the nether ocean drinking up the Soma of sweetness,
[2] who is insatiable and a coverer,
[3] Indra wrested his gains;
[4] with the mighty stroke, the footless eater
[5] was cleft asunder in the gated dwelling, he the spoiler of our self-expression.

[*ni avṛṇak:* cleft asunder,
asinvan: insatiable, (10.79.2);
vavram: covering, (5.19.1);
apādam atram: footless eater.]

5.32.9: Two Goddesses

को अ॑स्य॒ शुष्मं॒ तवि॑षीं वरात॒
ए॒को धना॑ भरते॒ अप्र॑तीतः ।
इ॒मे चि॑दस्य॒ ज्रय॑सो॒ नु
दे॒वी इन्द्र॒स्यौज॑सो भि॒यसा॑ जिहाते ॥ ९

[1] kaḥ asya shuṣhmam taviṣhīm varata
[2] ekaḥ dhanā bharate apratītaḥ
[3] ime chit asya jrayasaḥ nu
[4] devī indrasya ojasaḥ
[5] bhiyasā jihāte

[1] Who shall hedge in his force and his heroic strength?
[2] Alone, irresistible, he brings to us our possessions;
[3] pursued by this rapidity
[4] of Indra and his mightiness,
[5] even these two goddesses hasten forward in fear.

[*jihāte:* hasten forward,
jrayasaḥ: rapidity;
devī: goddesses;]

5.32.10: Nature Hastens

न्य॑स्मै दे॒वी स्वधि॑तिर्जिहीत॒
इन्द्रा॑य गा॒तुरु॑श॒तीव॑ येमे ।
सं यदोजौ यु॒वते॒ विश्व॑माभि॒रनु॑
स्व॒धाव्ने॑ क्षि॒तयो॑ नमन्त ॥ १०

[1] ni asmai devī svadhitiḥ jihīta
[2] indrāya gātuḥ
[3] ushatīva yeme
[4] sam yat ojaḥ yuvate vishvam ābhiḥ
[5] anu svadhāvne kṣhitayaḥ namanta

[1] For him the goddess, self-disposing Nature, hastens forward;
[2] she is a path for Indra,
[3] and like a woman that desires, she obeys him in her labour;
[4] and when by these goddesses he joins all his energy to the working,
[5] the worlds that are our dwelling-place bow down and obey his self-ordering might.

[*yeme:* she obeys him,
ushatīva: like a woman that desires;
svadhiti: axe; self-ordering nature;
see (5.7.8).]

5.32.11: The Lord of Existence

एक॒ं नु त्वा॒ सत्प॑तिं॒ पाञ्च॑जन्यं
जा॒तं शृ॑णोमि य॒शस॒ं जने॑षु ।
तं मे॑ जगृभ्र आ॒शसो॒ नवि॑ष्ठं
दो॒षा वस्तो॒र्हव॑मानास॒ इन्द्र॑म् ॥ ११

[1] ekam nu tvā satpatim
[2] pānchajanyam
[3] jātam shṛṇomi yashasam janeṣu
[4] tam me jagṛbhre āshasaḥ
naviṣhṭham
[5] doṣhā vastoḥ havamānāsaḥ indram

[1] Of thee I have the inspired hearing that you are the lord of existence;
[2] One, you are five in thy worlds of birth;
[3] you are born in a glorious movement in their creatures.
[4] All the new-given voices of my aspiration lay hands upon him,
[5] whom they call upon day and night, Indra.

[*shṛṇomi:* I have the inspired hearing;
jahṛbhra: lay hold on;
naviṣhṭha: new-given, (5.27.3);
āshasaḥ: laud, voices of aspiration;
pānchajanya: five in the worlds of birth. The five worlds are matter, life, mind, supermind (vijñāna or mahas) and bliss (*ānanda*).]

5.32.12: Desire of the Seer

ए॒वा हि त्वामृ॑तु॒था या॒तय॑न्तं
म॒घा विप्रे॑भ्यो॒ दद॑तं शृ॒णोमि॑ ।
किं ते॑ ब्र॒ह्माणो॑ गृहते॒ सखा॑यो॒ ये त्वा॒या
नि॑द॒धुः काम॑मिन्द्र ॥ १२

[1] eva hi tvām ṛtuthā yātayantam
[2] maghā viprebhyaḥ dadatam shṛṇomi
[3] kim te brahmāṇah gṛhate sakhāyaḥ
ye tvāyā
[4] nidadhuḥ kāmam indra

[1] 'You move us according to the order of Truth';
[2] 'You give the plenitudes to the sages', so I have certainly learnt.
[3] What can the gods of our soul-thoughts, your companions, seize of thee
[4] who set in us their desire, O Indra?

[*nidadhuḥ:* set in us, placed in us;
Since Indra gives freely to all his devotees, there is no doubt that the desires in the heart of the poet, placed by the gods who are friends of Indra will be surely fulfilled.
brahmāṇaḥ: usual meaning is 'wisdom-words'. Since there is the epithet 'friends', it is rendered as, 'gods of soul-thoughts', by SA.]

5.33: Protect by Your Increasings in Us

Rishis: Samvaraṇaḥ Prājāpatyaḥ
Metre: Trishṭup

1: Right Mentality in Man
2: You Yoke Steeds by Thought
3: Not Found the Inspired Word
4: The Sun to Mount His Dwelling
5: We Generate Thy Force
6: Your Strength as in a Dance
7: Your Increasings in Us
8: Indra-power in Me
9: He Illumines the Force of Fighter
10: May Steeds Come to Me

5.33.1: Right Mentality in Man

महिं म॒हे त॒वसे॑ दीध्ये॒ नॄनिन्द्रा॑ये॒त्था
त॒वसे॒ अत॑व्यान् ।
यो अ॑स्मै सु॒मतिं वाज॑सातौ
स्तु॒तो जने॑ स॒मर्य॑श्चि॒केत॑ ॥ १

[1] mahi mahe tavase dīdhye nṛn indrāya
[2] itthā tavase atavyān
[3] yaḥ asmai sumatim vājasātau
[4] stutaḥ jane samaryaḥ chiketa

[1] I seek to hold vastly in my thought the gods for (attaining) that other vast and true strength which is Indra,
[2] since I am utterly limited in my strength.
[3] He creates the right mentality in man for winning the plenitudes,
[4] since he is the warrior and awakes the knowledge in man on being lauded.

[*atavyān:* limited;
itthā: utterly;
chiketa: awakes in knowledge; Indra himself is present within man and awakes the knowledge in him;
mahe: vastly;
mahi: vast and true (strength);]

5.33.2: You Yoke Steeds by Thought

स त्वं न॑ इन्द्र धियसा॒नो अ॒र्कैर्हरी॑णां
वृ॒षन् योक्त्र॑मश्रेः ।
या इ॒त्था म॑घव॒न्ननु॒ जोषं॒
वक्षो॑ अ॒भि प्रार्यः स॑क्षि॒ जना॑न् ॥ २

[1] saḥ tvam naḥ indra dhiyasānaḥ arkaiḥ
[2] harīṇām vṛshan yoktram ashreḥ
[3] yāḥ itthā maghavan anu josham
[4] vakṣhaḥ abhi pra āryaḥ sakṣhi janān

[1] O Indra, by constant thought with the words of illumination,
[2] do you attain to the yoking of your steeds.
[3] O Maghavan, you uphold the thoughts that follow you according to your pleasure;
[4] you cling faithfully to men who are the noble warriors.

[*āryaḥ:* noble warriors,
joṣham: pleasure;
harīṇām: steeds, brilliant swiftnesses,
sakṣhi: faithfully;
Epithet for Indra: *vṛṣhan, maghavan.*]

5.33.3: Not Found the Inspired Word

न ते त॑ इन्द्रा॒भ्य१॒॑स्मदृ॒ष्वाऽयु॑क्तासो
अब्र॒ह्मता॒ यदस॑न् ।
तिष्ठा॒ रथ॒मधि॒ तं व॑ज्रह॒स्ता
ऽऽर॒श्मिं दे॑व यमसे॒ स्वश्व॑ः ॥ ३

[1] na te te indra abhi asmat ṛṣhva
[2] ayuktāsaḥ abrahmatā yat asan
[3] tiṣhṭhā ratham adhi tam vajrahasta
[4] ā rashmim deva yamase su-ashvaḥ

[1] O Indra, O sublime one, no longer you are there in us;
[2] those powers of yours remain unyoked to thy car because we found not the inspired word.
[3] Now mount upon thy chariot, now hold the lightning (*vajra*) in thy hands,
[4] for now you have perfect steeds; for now you govern, O divine, your reins of light.

[The sage feels that he does not have the relevant inspired word which connects him to Indra and his powers directly. The sage does not feel the presence of Indra because he does not feel the powers of Indra.]

5.33.4: The Sun to Mount his Dwelling

पु॒रू यत्त॑ इन्द्र॒ सन्त्यु॒क्था
गवे॑ च॒कर्थो॒र्वरा॑सु॒ युध्य॑न् ।
त॒त॒क्षे सूर्या॑य चि॒दोक॑सि॒ स्वे
वृषा॑ स॒मत्सु॑ दा॒सस्य॒ नाम॑ चित् ॥ ४

[1] purū yat te indra santi ukthā
[2] gave chakartha urvarāsu yudhyan
[3] tatakṣhe sūryāya chit okasi sve
[4] vṛṣhā samatsu dāsasya nāma chit

[1] O Indra, you have a multitude of words of self-expression;
[2] warring, you create from them, the mother of Light in her abundant pastures;
[3] For enabling the Sun to mount his own abode
[4] Indra has in his battles destroyed the very Name of the dasyu.

[*gave:* Ray-cows, Light;
urvarāsu: in her abundant pasture;

Because of the demonic powers, the Sun came down from his heights and was in the bottom. The phrase 'Sun in darkness' in RV (1.117.5, 3.39.5, 5.40.6), occurs in many other mantrās. By destroying the demons, Indra raised the Sun to his own place. This event is mentioned in many mantrās. See also the notes in the (5.40.9), the last mantra of this section.]

5.33.5: We Generate Thy Force

व॒यं ते त॑ इन्द्र॒ ये च॒ नर॒ः शर्धो॑ जज्ञा॒ना
या॒ताश्च॒ रथा॑ः ।
आस्माञ्ज॑गम्यादहिशुष्म॒
सत्वा॒ भगो॒ न हव्य॑ः प्रभृ॒थेषु॒ चारु॑ः ॥ ५

[1] vayam te ta indra
[2] ye cha naraḥ shardho jajñānā
[3] yātāḥ cha rathāḥ
[4] ā asmān jagamyāt ahi-shuṣhma
[5] satvā bhagaḥ
[6] na havyaḥ prabhṛtheṣhu chāruḥ

[1] O Indra, we are they,
[2] who are the souls that generate thy force
[3] and we thy chariot-warriors driving to thy onset;
[4] may there come to us, O Indra,
[5] the Fighter and delightful Enjoyer (Bhaga)
[6] to whom we call in the bringing of our offering.

[*satvā:* warrior, (10.115.4, 4.13.2);

chāru: delightful;

Epithets for Indra:

ahi-shuṣhma: strength of Ahi, Indra;

By smiting the demon-serpent Ahi, Indra receives back his strength. Hence Indra is called, 'the strength of Ahi'.]

5.33.6: Your Strength as in a Dance

प॒पृ॒क्षेण्य॑मिन्द्र॒ त्वे ह्योजो॑
नृ॒म्णानि॑ च नृ॒तमा॑नो॒ अम॑र्तः ।
स न॒ एनीं॑ वसवानो र॒यिं दा॒ः
प्रार्यः स्तु॑षे तुविम॒घस्य॒ दान॑म् ॥ ६

[1] paprk-ṣheṇyam indra tve hi ojaḥ
[2] nṛmṇāni cha nṛta mānaḥ amartaḥ
[3] saḥ naḥ enīm vasavānaḥ rayim dāḥ
[4] pra āryaḥ stuṣhe tuvi maghasya dānam

[1] O Indra, the energy in thee, desires satisfaction of delight, and
[2] you fulfil as in a dance (nṛta) your divine strengths, O immortal.
[3] You become in us wealth of your substance and give us a brilliant felicity.
[4] I would affirm the gift of the conqueror of many riches, the noble fighter.

[*enīm:* brilliant, (10.87.7); dappled, (10.3.2); *rayi:* felicity]

5.33.7: Your Increasings in Us

ए॒वा न॑ इन्द्रो॒तिभि॑रव पा॒हि
गृ॑ण॒तः शू॑र का॒रून् ।
उ॒त त्वचं॒ दद॑तो॒ वाज॑सातौ
पिप्री॒हि मध्व॒ः सुषु॑तस्य॒ चारोः॑ ॥ ७

[1] eva naḥ indra ūtibhiḥ ava pāhi
[2] gṛṇataḥ shūra kārūn
[3] uta tvacham dadataḥ vājasātau
[4] piprīhi madhvaḥ su-shutasya chāroḥ

[1] Thus, O Indra, protect us by thy increasings;
[2] protect the doers of the works, the speakers of the word, O Hero in the battle.
[4] Fill thyself with a delightful and sweet Soma well-pressed
[3] that shall give us your outer form in thy conquest of the plenitudes.

[*tvacham:* skin; symbolises the outer form (*tvacha*) (*rūpa*) that covers the inner form (of Indra). Recall RV (6.47.18) regarding *rūpa* and *pratirūpa.*]

5.33.8: Indra-power in Me

उ॒त त्ये मा॑ पौरुकु॒त्स्यस्य॑
सू॒रेस्त्र॒सद॑स्योर्हिर॒णिनो॒ ररा॑णाः ।
वह॑न्तु मा॒ दश॒ श्येता॑सो
अस्य गैरिक्षि॒तस्य॒ क्रतु॑भि॒र्नु स॑श्चे ॥ ८

[1] uta tye mā paurukutsyasya sūreḥ
[2] trasadasyoḥ hiraṇino rarāṇāḥ
[3] vahantu mā dasha shyetāsaḥ
[4] asya gairikṣhitasya kratubhiḥ
[5] nu sashche

[3] May they bear me, these ten white steeds,
[2] the gifts of the golden-hued seer, Trasadasyu,
[1] son of Purukutsa;
[5] may I abide
[4] by the workings of will of Indra-power within me.

[*sashche:* abide;

trasadasyu: name of seer, scatterer of the dividers;

rarāṇāḥ: gifts;

shyetāsaḥ: white;

tye dasha: these ten (steeds);

girikṣhita: dweller on the mountain, Indra;

gairikṣhita: son of Indra, Indra-power within the seer;]

5.33.9: He Illumines the Force of Fighter

उ॒त त्ये मा॑ मारु॒ताश्व॑स्य॒ शोणा॒ः
क्रत्वा॑मघासो वि॒दथ॑स्य रा॒तौ ।
स॒हस्रा॑ मे॒ च्यव॑तानो॒ ददा॑न
आनू॒कम॒र्यो॑ वपु॑षे॒ नार्च॑त् ॥ ९

[1] uta tye mā māruta-ashvasya shoṇāḥ
[2] kratvā-maghāso vidathasya rātau
[3] sahasrā me chyavatānaḥ dadānaḥ
[4] ānūkam aryaḥ vapuṣhe na ārchat

[1] And may those red ones of the Son of Marutāshva bear me;
[2] they have the fullnesses of the will-force in the lavishing of the knowledge.
[3] Indra gives me his thousands;
[4] he illumines the force of the fighter as if for increasing the fullness of his body.

[*ānūkam:* increasing the fullness,

ārchat: illumining,

kratvā-maghāso: fullness (*maghā*) of the will-force (*kratu*),

marutāshva: name of seer, one whose steeds are the powers of life,

rātau: giver, one who lavishes;

chyavatāno: mover of things, one eager to give, Indra.]

5.33.10: May Steeds Come to Me

उ॒त त्ये मा॑ ध्व॒न्य॑स्य॒ जुष्टा॑
लक्ष्म॒ण्य॑स्य सु॒रु॒चो यता॑नाः ।
म॒ह्ना रा॒य सं॒वर॑णस्य॒ ऋषे॑र्व्र॒जं
न गाव॒ः प्रय॑ता॒ अपि॑ ग्मन् ॥ १०

[1] uta tye mā dhvanyasya juṣhṭāḥ
[2] lakṣhmaṇyasya suruchaḥ yatānāḥ
[3] mahnā rāyaḥ samvaraṇasya ṛṣheḥ
[4] vrajam na gāvaḥ prayatāḥ apigman

[1] And may those well-loved steeds, (come) to me;
[2] they belonging to Dhvanya, Lakṣhmaṇa's son, which are shining and straining forward (to join me);
[3] they (steeds) have the greatness of felicities of the seer Samvaraṇa;

[4] (they come to me) even as the shining herds, given to me, rush to their pen.

[*samvaraṇa:* name of seer, all-embracing;
surucho: shining;
yatānaḥ: straining;
dhvanya: king of sound, name of a sage;
prayatā: given to me, (S).]

5.34: Obtain the Highest Vision of Light

Rishis: Samvaraṇaḥ Prājāpatyaḥ
Metre: Jagatī, 1-8; Trishṭup, 9

1: Infinite Self-Nature
2: Rapturous with Soma
3: Soma-presser as a Soul of Light
4: Indra Never Flees From a Devotee
5: Indra Does Not Need Aid
6: Indra Increases the Soma-giver
7: Enjoyment of Pani
8: Perfected in Universal Force
9: Highest Vision of Light

[Indra, the Divine Mind-Power, takes the secret wealth from the powers of the Ignorance with whom he refuses to ally himself even when they are rich and prosper; he gives the imprisoned herds of the illumined Dawn to the man of the sacrifice who desires the godheads. He is himself the Āryan who brings the life of ignorance into complete subjection to the higher life so that it yields up to it all the wealth it holds.

The goal is the highest knowledge vision (*upamām ketum*). For this the waters nourish him and a strong and brilliant force of battle is housed in him. This supreme knowledge has the vision of *svar.*]

5.34.1: Infinite Self-Nature

अजा॑तशत्रुम॒जरा॒ स्व॑र्व॒त्यनु॑ स्व॒धामि॑ता
द॒स्ममी॑यते ।
सु॒नोत॑न॒ पच॑त॒ ब्रह्म॑वाहसे
पुरु॒ष्टुताय॑ प्रत॒रं द॑धातन ॥ १

[1] ajātashatrum
[2] ajarā svarvatī anu svadhā amitā
[3] dasmam īyate
[4] sunotana pachata brahma-vāhase
[5] purushṭutāya prataram dadhātana

[1] To Indra,
[3] the achiever of works, comes
[2] the infinite and indestructible self-nature which belongs to the worlds of light.
[4] For him, the upholder of the word, press the Soma and prepare (the offering).
[5] Place your abundance expandingly before him who is lauded by many.

[*amitā:* infinite;
ajarā: indestructible;
svadhā: self-nature;
svarvatī: worlds of light;
Epithets for Indra: *purushṭuta:* lauded by many,
ajātashatru: one to whom no defeating foe is born, Indra;
dasma: achiever of works;]

5.34.2: Rapturous With Soma

आ यः सोमे॑न ज॒ठर॒मपि॑प्रताऽम॑न्दत
म॒घवा॒ मध्वो॒ अन्ध॑सः ।

यदीं॑ मृ॒गाय॒ हन्त॑वे म॒हाव॑धः
स॒हस्र॑भृष्टिमु॒शना॑ व॒धं यम॑त् ॥ २

[1] ā yaḥ somena jaṭharam apiprata
[2] amandata maghavā madhvaḥ andhasaḥ
[3] yat īm mṛgāya hantave
[4] mahāvadhaḥ
[5] sahasrabhṛṣhṭim ushanā vadham yamat

[1] He has filled his belly with the Soma of delight.
[2] Indra has become rupturous with the bliss of that honeyed food;
[3] desiring to slay the Beast,
[4] he of the mighty stroke
[5] wields his weapon of the thousand flaming points given by Ushana.

[*yamat:* wields, to hold (the weapon) up;
mṛga: beast;
ushanā: desiring, (3.5.7); name of seer;
Epithets for Indra:
maghavā; mahavadhaḥ.]

5.34.3: Soma-presser as a Soul of Light

यो अ॑स्मै घ्रं॒स उ॒त वा॒ य ऊध॑नि॒
सोमँ॑ सु॒नोति॒ भव॑ति द्यु॒माँ अह॑ ।
अपा॑प श॒क्रस्त॑त॒नुष्टि॑मूहति
त॒नूशु॑भ्रं म॒घवा॒ यः क॑वास॒खः ॥ ३

[1] yo asmai ghramsa uta vā ya ūdhani
[2] somam sunoti
[3] bhavati dyumān aha
[4] apa apa shakraḥ ta-tanuṣhṭim ūhati
[5] tanū-shubhram
[6] maghavā yaḥ kavā-sakhaḥ

[2] Whosoever presses out the Soma for him
[1] which is shining or abundant,
[3] he becomes a soul of light;
[4] farther and farther Indra bears the extending limits of his being,
[5] and makes it luminous in its formation,
[6] for he (Indra) is the comrade of the seer.

[*ghramsa:* luminous, (5.44.7);
ūdhana: teat of abundance;
ūhati: bears;
tā: limits;
Epithets for Indra:
shakra, maghava.]

5.34.4: Indra Never Flees From a Devotee

यस्याव॑धीत् पि॒तरं॒ यस्य॑ मा॒तरं॒
यस्य॑ श॒क्रो भ्रात॑रं॒ नात॑ ईषते ।
वेतीद्व॑स्य॒ प्रय॑ता यतंक॒रो
न किल्बि॑षादीषते॒ वस्व॑ आक॒रः ॥ ४

[1] yasya avadhīt pitaram yasya mātaram
[2] yasya shakraḥ bhrātaram
[3] na ataḥ īṣhate
[4] veti it asya prayatā
[5] yatam-akaraḥ
[6] na kilbiṣhāt īṣhate vasvaḥ ākaraḥ

[1] When a man slays his father or his mother
[2] or his brother,
[3] Indra flees not from him,

[4] he comes to all that man has laboured out
[5] and he is the doer in him of his labour;
[6] he flees not away from the sin, and it is he that creates in him his substance.

[*na īshate:* not afraid,

kilbishāt: sin;

When a person, after surrendering to Indra, performs actions (like killing in a war), Indra is always by his side, even though some may regard the action as a sin. Here is the seed of the idea developed in detail in Bhagavad Gīta. Epithets for Indra: Shakra.]

5.34.5: Indra Does Not Need Aid

न प॒ञ्चभि॑र्द॒शभि॑र्वष्ट्या॒रभं॒
नासु॑न्वता सचते॒ पुष्य॑ता च॒न ।
जि॒नाति॒ वेद॑मु॒या हन्ति॑ वा॒ धुनि॒रा
दे॑व॒युं भ॑जति॒ गोम॑ति व्र॒जे ॥ ५

[1] na panchābhiḥ dashābhiḥ
[2] vaṣhṭi ārabham
[3] na asunvatā sachate puṣhyatā chana
[4] jināti vā it amuyā hanti vā dhuniḥ
[5] ā devayum bhajati gomati vraje

[1] Not with the five nor with the ten
[2] does he desire to ascend,
[3] nor is he close to the person who gives not the Soma, even though he flourishes;
[4] he conquers him or he slays in his impetuous movement,
[5] and he gives to the god-seeker for his enjoyment the pen full of the Ray-Cows.

[*vaṣhṭi:* he desires, (6.11.3);

amuyā: him;

ārabham: to ascend, (*āruḥ:* went up, 3.4.1, 3.7.1)

There is no need for Indra to take the aid of groups of five or ten for his victory. He does not respect a person just because he is rich. He slays all those who are opposed to yajña, i.e., who do not release the Soma delight by their actions.]

5.34.6: Indra Increases the Soma-giver

वि॒त्वक्ष॑ण॒ः समृ॑तौ चक्रमास॒जोऽसु॑न्वतो॒
विषु॑णः सुन्व॒तो वृ॒धः ।
इन्द्रो॒ विश्व॑स्य दमि॒ता वि॒भीष॑णो
यथाव॒शं न॑यति॒ दास॒मार्य॑ः ॥ ६

[1] vitvakṣhaṇaḥ samṛtau chakram āsajo
[2] asunvato viṣhuṇaḥ sunvataḥ vṛdhaḥ
[3] indraḥ vishvasya damitā vibhīṣhaṇaḥ
[4] yathā-vasham nayati dāsam āryaḥ

[1] Grasping firmly his discus, he hews asunder the foe in the battle,
[2] he turns away from him who prepares not the Soma, but its giver he increases.
[3] Indra is terrible; he is the tamer of every opponent;
[4] he is the Āryan fighter and brings into subjection the Destroyer.

[*viṣhuṇa:* indifferent,

vitvakṣhaṇaḥ; one who thins the foes,

dāsa: destroyer,

chakram: discus;

samṛtau: in the battle,

Epithets for Indra:

vibhīṣhaṇa: terrible;

damita: tamer of the opponent.]

5.34.7: Enjoyment of Paṇi

समीं॑ प॒णेर॑जति॒ भोज॑नं मु॒षे
वि दा॒शुषे॑ भजति सू॒नरं॒ वसु॑ ।
दु॒र्गे च॒न ध्रि॑यते॒ विश्व॒ आ पु॒रु जनो॒
यो अ॑स्य॒ तवि॑षी॒मचु॑क्रुधत् ॥ ७

[1] sam īm paṇeḥ ajati bhojanam muṣhe
[2] vi dashuṣhe bhajati sūnaram vasu
[3] durge chana dhriyate vishvaḥ ā
[4] puru janaḥ
[5] yaḥ asya taviṣhīm achukrudhat

[1] Yea, he drives away the enjoyment of Paṇi, (that miser Trafficker); he robs him of it;
[2] and apportions to the giver of sacrifice that wealth, full of powers.
[4] Every creature
[5] who angers the strength of the mighty one,
[3] is held back by manifold obstacles and pain.

[*jana:* creature;

sam-ajati: drives out; *samajāti,* (5.2.12)

ādhriyate: held back;

durga: calamities (5.4.9), difficult passages;

Paṇi: the miser trafficker; not a human being; they are the lords of the lower sense mentality or unillumined sense activities whose roots lie in the dark, sub-conscient, physical being and not in the divine mind; they steal from us the Ray-Cows, i.e., the rays of the illumined consciousness. See also (5.1.12).]

5.34.8: Perfected in Universal Force

सं यज्जनौ॑ सु॒धनौ॑ वि॒श्वश॑र्धसा॒ववे॒दिन्द्रो॑
म॒घवा॒ गोषु॑ शु॒भ्रिषु॑ ।
यु॒जं ह्य॑१॒न्यमकृ॑त प्रवेप॒न्युदीं॒
गव्यं॑ सृजते॒ सत्व॑भि॒र्धुनिः॑ ॥ ८

[1] sam yat janau sudhanau
[2] vishva-shardhasau
[3] avet indraḥ maghavā goṣhu shubhriṣhu
[4] yujam hi anyam akṛta pravepani
[5] ut īm gavyam sṛjate satvabhiḥ dhuniḥ

[1] Two perfected in wealth
[2] and universal in force
[3] are found by Indra, the master of plenitude in the fullness of the luminous herds;
[4] creating light he makes another (a third) his helper;
[5] his impetuous movement with his fighters releases upward the luminous multitude.

[The exact nature of the three beings is not clear; SA, SV, P. 219;

satvabhiḥ: aryan fighters, the seven Aṅgirasa riṣhis (who help in the release of cows),

shubhriṣhu: creating light or purity, (1.29.1),

pravepani: helper, (*pravantam:* spread (10.115.3),

dhuni: impetuous;

avet: found;

For S, *satvabhiḥ* are the Maruts;]

5.34.9: Highest Vision of Light

स॒ह॒स्र॒सामाग्नि॑वेशिं गृणीषे॒ शत्रि॑मग्न
उप॒मां के॒तुम॒र्यः ।
तस्मा॒ आपः॑ सं॒यतः॑ पीपयन्त॒
तस्मि॑न् क्ष॒त्रमम॑वत् त्वे॒षम॑स्तु ॥ ९

[1] sahasrasām āgniveshim
[2] gṛṇīṣhe shatrim agna
[3] upamām ketum aryaḥ
[4] tasmā āpaḥ samyataḥ pīpayanta
[5] tasmin kṣhatram amavat tveṣham
astu

[2] O Agni, I praise the sage Shatri,
[1] the son of Agniveshi and the winner of thousand-fold riches.
[3] Let the Āryan fighter obtain the highest vision of light;
[4] for him let the heavenly waters come together and nourish;
[5] in him let there dwell a forceful and blazing warrior strength.

[*upamām ketum:* highest vision of light;
ketu: ray of light,
shatri: name of sage, slayer of foe,
agniveshi: name of sage, dweller in Agni.]

5.35 Thy Force Rains Abundance

Riṣhis: Prabhūvasuḥ Āṅgirasaḥ
Metre: Anuṣhṭup, 1-7; Pangktiḥ, 8

1: Bring Us the Will-in-Works
2: Three, Four and Five
3: Your Supremely Desirable Birth in Us
4: Violent is Your Mind
5: Mortal Enemy
6: People Call You
7: Conquer For Us the Plenitude
8: Inspired Knowledge in Our Thought

5.35.1: Bring Us the Will-in-Works

यस्ते॒ साधि॒ष्ठोऽव॑स॒
इन्द्र॒ क्रतु॒ष्टमा भ॑र ।
अ॒स्मभ्यं॑ चर्षणी॒सह॒ं
सस्नि॒ं वाजे॑षु दु॒ष्टर॑म् ॥१

[1] yaḥ te sādhiṣhṭho avasa
[2] indra kratuḥ tam ā bhara
[3] asmabhyam charṣhaṇī-saham
[4] sasnim vājeṣhu duṣhṭaram

[2] O Indra, bring us that will-in-works
[1] which is most effective for our increase,
[3] for it prevails in the fields of our labour;
[4] it conquers their plenitude and the foe cannot pierce it.

[*kratuḥ:* will-in-works,
sādhiṣhṭha: most effective in works,
sasnim: conquers,
charṣhaṇi: fields of our labour,
charṣhaṇī sahaḥ: (alternate): who have power overseeing men, (8.19.35).]

5.35.2: Three, Four and Five

यदि॑न्द्र ते॒ चत॑स्रो॒
यच्छू॑र॒ सन्ति॑ ति॒स्रः ।
यद्वा॒ पञ्च॑ क्षिति॒नामव॒स्तत् सु न॒ आ भ॑र ॥२

[1] yat indra te chatasro
[2] yat shūra santi tisraḥ
[3] yat vā pañcha kṣhitīnām
[4] avastat su na ā bhara

[1] O Indra, that what are four,
[2] O Hero, that which are three,
[3] and that which are the five peoples or continents,
[4] bring them to us through your increasing birth.

[*chatasra:* four; *'kṣhitinām'* (planes) in line 3 may be applicable here; 'four' refers to the persons in whom the four planes are developed namely, matter, life, mind and supermind (*mahas*);

tisraḥ: three; may refer to persons in whom only three planes are developed namely matter, life and mind.

pañcha kṣhitīnām: this phrase occurs in RV (1.7.9) and others. May refer to the persons in whom are developed the five planes namely anna, prāṇa, mana, mahas and ānanda, see (5.32.11).

According to Aupamanya, (quoted by S), the five are the four Varṇās and the Nishādhās (forest dwellers). Another opinion quoted in Bṛhad Devata is, 'five are: Human beings, Pitṛ (forefathers), Devās, Gandharvās and Rakṣhasās-serpants. According to Aitareya Brāhmaṇa (3.31.5), the five are, 'eyes, ears, mind, vāk (speech) and Prāṇa'. The claim that the fifth group refers to the so-called modern Harijans is pure mischief. This question has been answered at some length in 'Vāsiṣhṭha Gaṇapati Muni: A Versatile Genius', published by SAKSIVC, 1999.

SA in (5.7.1) assigns *kṣhitīnām* as peoples or worlds in many planes.

In RV (1.7.9), S gives several different meanings for the five.]

5.35.3: Your Birth in Us

आ ते॑ऽवो॒ वरे॑ण्यं॒
वृष॑न्तमस्य हूमहे ।
वृष॑जूति॒र्हि ज॑ज्ञि॒ष आ॒भूभि॑रिन्द्र तु॒र्वणि॑ः ॥

[1] ā te avo vareṇyam
[2] vṛṣhantamasya hūmahe
[3] vṛṣha-jūtirhi jajñiṣha ābhūbhiḥ
[4] indra turvaṇiḥ

[2] In thy utter strength of plenty, we call thee
[1] for thy supremely desirable birth in us;
[3] for the Maruts are created in us and by them you are born (in us) as the rushing speed of Indra,
[4] and you break through thy opponent, O Indra.

[*jūtiḥ:* swift urgings, (3.3.8, 3.12.3),
vṛṣha: Bull of the abundance, Indra,
ava: increasing, birth,
turvaṇi: break;
ābhubhiḥ: all-pervasive, gods of life, Maruts]

5.35.4: Violent is Your Mind

वृ॒षा ह्यसि॒ राध॑से जज्ञि॒षे वृष्णि॑ ते॒ शव॑ः ।
स्वक्ष॑त्रं ते धृ॒षन्मन॑ः
स॒त्राहमि॑न्द्र॒ पौंस्य॑म् ॥ ४

[1] vṛṣhā hi asi rādhase jajñiṣhe
[2] vṛṣhṇi te shavaḥ
[3] svakṣhatram te dhṛṣhan manaḥ
[4] satrāham indra paumsyam

[1] You are the Lord of abundance, and you are born to give us the joy of our riches,

[2] **for your force rains abundance;**
[3] **violent is thy mind, a self-might of battle;**
[4] **and thy prowess strikes out continually, O Indra.**

[*svakṣhatram:* self-might;
paumsyam: mighty, potent;
satrāham: strikes out;
Epithets for Indra:
vṛshā: lord of abundance.]

5.35.5: Mortal Enemy

त्वं तमि॑न्द्र॒ मर्त्य॑ममित्र॒यन्त॑मद्रिवः ।
स॒र्व॒र॒था श॑तक्रतो॒
नि या॑हि शवसस्पते ॥ ५

[1] tvam tam indra martyam
[2] amitra-yantam adrivaḥ
[3] sarva-rathā shatakrato
[4] ni yāhi shavasas-pate

[1] **O Indra, upon the mortal**
[2] **who makes himself our enemy, O one with Vajra,**
[4] **Rush, O mighty one,**
[3] **with all your chariots, O Indra.**

[Epithets for Indra:
shatakrato; shavasaspati;
adrivaḥ: Wielder of the thunderbolt or lightnings; *adri* usually means stone or hill; it is also used for the vajra-weapon for Indra, the thunderbolt or lightnings.]

5.35.6: People Call You

त्वामिद् वृ॑त्रहन्तम॒ जना॑सो वृ॒क्तब॑र्हिषः ।
उ॒ग्रं पू॒र्वीषु॑ पू॒र्व्यं॑
हव॑न्ते॒ वाज॑सातये ॥ ६

[1] tvām it vṛtra-hantama janāso
[2] vṛkta-barhishaḥ
[3] ugram pūrvīṣhu-pūrvyam
[4] havante vājasātaye

[1] **O Indra, the peoples**
[2] **who have made clear the seat of sacrifice,**
[4] **call you for the winning of the plenitude,**
[3] **because fierce is thy energy, and ancient and supreme are you.**

[*vājasātaye:* winning of the plenitude,
vṛktabarhiṣha: make clear the seat of sacrifice,
ugram: fierce;
pūrvyam: ancient;
Epithets for Indra:
vṛtra-hantama, 'most killer of Vṛtra', since the suffix *tama* means 'most'. Such an epithet indicates that Vṛtra is not a physical person, but a force.]

5.35.7: Conquer For Us the Plenitude

अ॒स्माक॑मिन्द्र दु॒ष्टरं॑
पु॒रो॒यावा॑नमा॒जिषु॑ ।
स॒यावा॑नं॒ धनै॑धने वाज॒वन्त॑मवा॒ रथ॑म् ॥ ७

[1] asmākam indra duṣhṭaram
[2] puro-yāvānam ājiṣhu sayāvānam
[3] dhane-dhane vājayantam avā ratham

[1] **O Indra, with (the chariot) invulnerable,**
[2] **that goes in our front and goes at our side in our battles,**

[3] conquer that for us seeking the plenitude of possession after possession.

[*avā:* increase, conquer;

vājayantam: they who seek the plenitude, (8.11.9, 5.4.1)

dushtaram: invulnerable,

sayāvānām: he who goes at our side]

5.35.8: Hold Inspired Knowledge

अ॒स्माकं॑मि॒न्द्रेहि॑ नो॒ रथं॑मवा॒ पुरं॑ध्या ।
व॒यं श॑वि॒ष्ठ वार्यं॑ दि॒वि श्रवो॑ दधीमहि
दि॒वि स्तोमं॑ मनामहे ॥ ८

[1] asmākam indrehi
[2] no ratham avā puramdhyā
[3] vayam shavişhtha vāryam divi
shravo
[4] da-dhīmahi
[5] divi stomam manāmahe

[1] Come to us (in our battle), O Indra;
[2] advance our chariot by the power of thy many-thoughted goddess;
[4] may we hold in thought
[3] the inspired knowledge that is the supreme good, in our heaven;
[5] may our minds realise in its heavens the word of divine affirmation.

[*da-dhīmahi:* hold in thought;

puramdhi: many thoughted goddess, (5.41.6);

stomam: word of affirmation;

shrava: inspired knowledge;

Epithets for Indra:

shavişhtha: Lord of luminous strength.]

5.36: Left Hand and Right Hand

Rişhis: Prabhūvasuḥ Āṅgirasaḥ
Metre: Trishṭup, 1-2, 4-6; Jagatī, 3

1: Awake the Knowledge in Us
2: Rapture in Our Words
3: Unable to Mentalize Thee
4: Left and Right Hand
5: The Bringing of Plenty
6: Chariot is the Voice of Knowledge

5.36.1: Awake the Knowledge in Us

स आ गं॑म॒दिन्द्रो॒ यो वसू॑ना॒ं चिके॑त॒द्
दातुं॒ दाम॑नो र॒यीणा॑म् ।
ध॒न्व॒च॒रो न वंस॑गस्तृषा॒णश्च॑कमा॒नः
पिब॑तु दु॒ग्धमं॒शुम् ॥ १

[1] sa ā gamat indro
[2] yo vasūnām chiketat
[3] dātum dāmano rayīṇām
[4] dhanva-charo
[5] na vamsagaḥ trşhāṇaḥ chakamānaḥ
[6] pibatu dugdham amshum

[1] May Indra the donor come to us
[2] to awake in us the knowledge of our treasure,
[3] and to give us his felicities.
[5] Like a bull thirsting and seeking delight,
[4] but wanders in the desert
[6] so let him drink the Soma-delight which is pressed.

[*dāmano:* donor;

dhanvan: desert; the material existence not watered by the streams or rivers which

descend from the superconscient bliss and Truth.
chakamānaḥ: one who desires,
tṛṣhṇa: thirsty]

5.36.2: Rapture in Our Words

आ ते॒ हनू॑ हरिवः शूर॒ शिप्रे॒
रुहत् सोमो॒ न पर्व॑तस्य पृ॒ष्ठे ।
अनु॑ त्वा राज॒न्नर्व॑तो॒ न हि॒न्वन्
गी॒र्भिर्म॑देम पुरुहू॒त विश्वे॑ ॥ २

[1] ā te hanū harivaḥ shūra shipre
[2] ruhat somo
[3] na parvatasya pṛṣhṭhe
[4] anu tvā rājan arvato na hinvan
[5] gīrbhir madema puruhūta vishve

[2] Let the Soma-delight
[1] mount thy devouring jaws, O hero Indra,
[3] as if on to a high level of mountain;
[4] let the horses of our life gallop to you, O King;
[5] may we all have rapture in our words of praise, O you of manifold calling.

[*hinvan:* gallop, (10.156.1, 10.156.2),
Epithets for Indra:
harivaḥ, shūra.
puruhūta: you of manifold calling;]

5.36.3: Unable to Mentalise Thee

च॒क्रं न वृ॒त्तं पु॑रुहूत वेपते॒ मनो॑ भि॒या मे॒
अम॑ते॒रिद॑द्रिवः ।
रथा॒दधि॑ त्वा जरि॒ता स॑दावृध
कु॒विन्नु स्तो॑षन्मघवन् पुरू॒वसुः॑ ॥ ३

[1] chakram na vṛttam puruhūta
[2] vepate mano bhiyā me
[3] amater it adrivaḥ
[4] rathāt adhi tvā jaritā
[5] sadāvṛdha kuvin nu stoṣhan
[6] maghavan purūvasuḥ

[1] O Indra like a wheel that travels on the paths,
[2] is my mind, but it shakes in my fear
[3] that I may be unable to mentalize thee, O Indra;
[4] therefore utterly may thy adorer in his chariot
[5] affirm thee with stoma hymns, O one who ever increses (in us),
[6] O Maghavan, enriched with thy many riches.

[*stoṣhan:* affirm, with stoma hymns,
Epithets for Indra:
puruhūta, (5.36.3),
adrivaḥ (5.35.5),
maghavan,
sadāvṛdha: you who ever increases.]

5.36.4: Left and Right Hand

ए॒ष ग्रावे॑व जरि॒ता त॑ इ॒न्द्रेय॑र्ति॒
वाचं॑ बृ॒हदा॑शुषा॒णः ।
प्र स॒व्येन॑ मघव॒न् यंसि॑ रा॒यः
प्र द॑क्षि॒णिद्ध॑रिवो॒ मा वि वे॑नः ॥ ४

[1] eṣha grāva iva jaritā ta indra
[2] iyarti vācham bṛhat āshuṣhāṇaḥ
[3] pra savyena maghavan yamsi rāyaḥ
[4] pra dakṣhiṇit harivo mā vi venaḥ

[1] O Indra, thy adorer is a pressing stone of the Soma-delight
[2] that lifts up its voice to thee seeking possession of thy Vast;
[3] extend with thy left hand thy felicities,
[4] with thy right hand too; may they not stop coming to us.

[*venaḥ:* come, (8.60.7),
Epithets for Indra:
maghavan, harivo (5.31.2).]

5.36.5: Bringing of the Plenty

वृषा॑ त्वा॒ वृष॑णं वर्ध॑तु॒ द्यौर्वृ॑षा॒
वृष॑भ्यां वहसे॒ हरि॑भ्याम् ।
स नो॒ वृषा॒ वृष॑रथः सुशिप्र॒
वृष॑क्रतो॒ वृषा॑ वज्रि॒न् भरे॑ धाः ॥ ५

[1] vṛṣhā tvā vṛṣhaṇam vardhatu dyaur
[2] vṛṣhā vṛṣhabhyām vahase haribhyām
[3] sa no vṛṣhā vṛṣha-rathaḥ sushipra
[4] vṛṣha-krato vṛṣhā
[5] vajrin bhare dhāḥ

[1] Let Heaven rain its abundance to increase thee;
[2] diffuser of the rain of heaven are you and the mighty horses bear you;
[3] as the lord of abundance come in your chariot of the abundance;
[4] your will is for the works of abundance, you are the lord of these rains,
[5] confirm us in the bringing of the plenty, O Indra.

[*vṛshā:* rain of heaven, diffuser, lord of abundance;
vṛṣha-kratu: lord of the rains;
sushipra: strong-jawed (drinker)
Epithets for Indra:
vṛshaṇa: lord of abundance;
vṛṣhā; vajrin.]

5.36.6: Chariot is the Voice of Knowledge

यो रोहि॑तौ वा॒जिनौ॑ वा॒जिनी॑वान्
त्रि॒भिः श॒तैः सच॑माना॒वदि॑ष्ट ।
यूने॒ सम॑स्मै क्षि॒तयो॑ नमन्तां
श्रु॒तर॑थाय मरुतो दुवो॒याः ॥ ६

[1] yo rohitau vājinau vājinīvān
[2] tribhiḥ shataiḥ sachamānau adiṣhṭa
[3] yūne sam asmai kṣhitayo namantām
[4] shruta-rathāya
[5] maruto duvoyāḥ

[1] Indra directs the red coursers
[2] and they cling to the hundred-fold riches of the triple state;
[3] may the worlds and their people bow down, to the youth
[4] whose chariot is the voice of the knowledge,
[5] and the gods of the Life (Maruts) obey him to do his works.

[*yūne:* youth;
adiṣhṭa: directs;
Epithets for Indra:
vājīnīvān: he of the plenitude.]

5.37: Untroubled King

Rishis: Atriḥ Bhaumaḥ
Metre: Trishṭup

1: The Seeker Labours
2: Voice of the Swift Impulsion
3: Chariot as the Bride
4: Untroubled King
5: Secure Having

5.37.1: The Seeker Labours

सं भा॒नुना॑ यतते॒ सूर्य॑स्या॒ऽऽजुह्वा॑नो
घृ॒तपृ॑ष्ठ॒: स्वञ्चा॑: ।
तस्मा॒ अमृ॑ध्रा उ॒षसो॒ व्यु॑च्छा॒न्
य इन्द्रा॑य सु॒नवा॒मेत्याह॑ ॥ १

[1] sam bhānunā yatate sūryasyā ājuhvāno
[2] ghṛtapṛshṭhaḥ svañchāḥ
[3] tasmā amṛdhrā ushaso vi uchchhān
[4] ya indrāya sunavāma ityāha

[1] He labours by the light of the Sun of Truth, casting the offering;
[2] (he is) bright with the surface of the clarities, moving perfectly;
[3] the dawns break forth inviolable for him;
[4] he (the youth) has said, "Let us press out the Soma-delight for Indra."

['He' in this mantra stands for the seeker, the youth (*yūne*) mentioned in the earlier rik, i.e., (5.36.6). All the other verses of the Sūkta refers to this seeker, who is called the untroubled king in (5.37.4).]

5.37.2: Voice of the Swift Impulsion

समि॑द्धाग्निर्व॑नवत् स्ती॒र्णब॑र्हिर्यु॒क्तग्रा॑वा
सु॒तसो॑मो जराते ।
ग्रावा॑णो॒ यस्ये॑षि॒रं व॒दन्त्यय॑दध्व॒र्युर्ह॒विषाव॒
सिन्धु॑म् ॥ २

[1] samiddha-agnir vanavat stīrṇa-barhir
[2] yukta-grāvā sutasomo jarāte
[3] grāvāṇo yasya ishiram vadanti ayat
[4] adhvaryur havishā ava sindhum

[1] He has kindled Agni, he conquers, he has extended wide the seat of his sacrifice,
[2] he has set the pressing stone to its labour and has pressed out the Soma and he adores.
[3] When his pressing stones cry aloud with the voice of their swift impulsion,
[4] then by his offering, the priest of pilgrim sacrifice comes to that ocean.

[*vanavat:* to conquer;
vanuyāma, (1.73.9; 5.3.6, . .);
adhvaryu: priest of the pilgrim-sacrifice,
ayat: comes, (10.12.4, 4.2.16);
ava: towards;
sindhu: ocean (of consciousness);]

5.37.3: Chariot as the Bride

व॒धूरि॒यं पति॑मि॒च्छन्त्ये॑ति॒
य ई॒ं वहा॑ते॒ महि॑षीमिषि॒राम् ।
आस्य॑ श्रवस्या॒द् रथ॒ आ च॑ घोषात्
पु॒रू स॒हस्रा॒ परि॑ वर्तयाते ॥ ३

[1] vadhūr iyam patim ichchhanti eti
[2] ya īm vahāte mahiṣhīm iṣhirām
[3] āsya shravasyāt ratha ā cha ghoṣhāt
[4] purū sahasrā parivartayāte

[1] Lo the Bride, who comes to him desiring her lord,
[2] he weds her, a vast queen of swift impulsions,
[3] his chariot becomes a voice of knowledge and a thunder of proclamation;
[4] and it sets moving around it the many thousands of the plenitude.

[*iṣhirām:* swift impulsions;

vahāte: weds (her);

The chariot is the bride with her swift impulsions. She wants to wed her lord, Indra. The chariot becomes an executor of Indra's will. We see here the seed of the Puruṣha-Prakruti idea of the Sānkhya philosophy.]

5.37.4: Untroubled King

न स राजा॑ व्यथते॒ यस्मि॒न्निन्द्रं॑स्ती॒व्रं
सोमं॒ पिबं॑ति॒ गोसं॑खायम्।
आ सं॑त्व॒नैरजं॑ति॒ हन्तिं॑ वृ॒त्रं क्षेतिं॑
क्षि॒तीः सु॒भगो॒ नाम॒ पुष्यं॑न् ॥ ४

[1] na sa rājā vyathate
[2] yasmin indraḥ tīvram somam pibati
[3] go-sakhāyam
[4] ā satvanair ajati hanti vṛtram
[5] kṣheti kṣhitīḥ subhago nāma puṣhyan

[1] He is a king and untroubled,
[2] in whom Indra drinks an intense Soma
[3] with the light for its companion.
[4] He charges all-round with his fighters and slays the coverer Vṛtra,
[5] and possesses the worlds for his habitation, full of felicity, increasing the Name.

[*subhaga:* full of felicity.]

5.37.5: Secure Having

पुष्या॒त् क्षेमे॑ अ॒भि योगे॑ भवात्यु॒भे
वृतौ॑ सं॑य॒ती सं जं॑याति ।
प्रि॒यः सूर्ये॑ प्रि॒यो अ॒ग्ना भं॑वाति॒
य इन्द्रा॑य सु॒तसो॑मो॒ ददा॑शत् ॥ ५

[1] puṣhyāt kṣheme
[2] abhi yoge bhavāti
[3] ubhe vṛtau samyatī sam jayāti
[4] priyaḥ sūrye priyo agnā bhavāti
[5] ya indrāya sutasomo dadāshat

[1] He increases in his secure having
[2] and he conquers in his getting,
[3] for him the two paths meet in one, and both are conquered.
[4] He becomes dear to Sūrya and Agni,
[5] who presses out the Soma-delight and gives it to Indra.

[*abhi + bhavāti:* conquers;

vṛtau: two paths, the human path and the divine;

yoga: getting (what you do not have),

kṣhema: securing what you have.]

5.38: Bring the Divine Power Into Us

Riṣhis: Atriḥ Bhaumaḥ
Metre: Anuṣhṭup

1: Universal Doer of Works
2: Far is the Range of Inspired Hearing
3: You Enter Our Being
4: Bring Us the Divine Power of Man
5: We Abide in Thy Peace and Bliss

5.38.1: Universal Doer of Powers

उ॒रोष्ट॑ इन्द्र॒ राध॑सो
वि॒भ्वी रा॒तिः श॑तक्रतो ।
अधा॑ नो विश्वचर्षणे द्यु॒म्ना
सु॑क्षत्र मंहय ॥ १

[1] uroṣhṭa indra rādhaso
[2] vibhvī rātiḥ shatakrato
[3] adhā no vishva-charṣhaṇe dyumnā
[4] sukṣhatra mamhaya

[1] O Indra, vast is thy felicity,
[2] wide-diffused are its riches;
[3] make large now our illuminations, universal doer of works,
[4] perfect in warrior-force.

[*vibhvī:* wide-diffused;
mamhaya: perfect;
Epithets for Indra:
vishvacharṣhaṇe, shatakrataḥ.]

5.38.2: Far is the Range of Inspired Hearing

यदी॑मिन्द्र श्र॒वाय्य॒मिषं॑
शविष्ठ दधि॒षे ।
प॒प्र॒थे दीर्घ॒श्रुत्त॑मं॒
हिर॑ण्यवर्ण दु॒ष्टर॑म् ॥ २

[1] yat īm indra shravāyyam iṣham
[2] shaviṣhṭha dadhiṣhe
[3] paprathe dīrgha-shruttamam
[4] hiraṇya-varṇa duṣhṭaram

[2] O Indra, when you hold that in you
[1] an impulsion, a thing of inspiration,
[3] far it extends itself, far is the range of its inspired hearing;
[4] O hue of gold, falsehood cannot pierce it.

[Epithet or Indra:
shaviṣhṭha: shining strength;]

5.38.3: You Enter Our Being

शुष्मा॑सो॒ ये ते॑ अद्रिवो
मे॒हना॑ केत॒साप॑ः ।
उ॒भा दे॒वाव॒भिष्ट॑ये
दि॒वश्च॒ ग्मश्च॑ राजथः ॥ ३

[1] shuṣhmāso ye te adrivo
[2] mehanā ketasāpaḥ
[3] ubhā devau abhiṣhṭaye
[4] divaḥ cha gmaḥ cha rājathaḥ

[1] O Indra, your Maruts
[2] attain to perceptive vision and are themselves the rain of thy bounty;
[3] both yourself and they are godheads who enter into possession of our being;
[4] you rule our heavens and you rule this material movement.

[*shushmāsaḥ:* Maruts, aggressive strengths;

mehanā: 'bounteous', 'plenitude'; it is related to *miha,* mist or rain;

ketasāpaḥ: (attain to) perceptive vision;

Epithets for Indra:

adriva, (5.35.5).]

5.38.4: Bring Us the Divine Power of Man

उ॒तो नो॑ अ॒स्य कस्य॑ चि॒द्
दक्ष॑स्य॒ तव॑ वृत्रहन् ।
अ॒स्मभ्यं॑ नृ॒म्णमा भ॑रा॒ऽस्मभ्यं॑ नृमणस्यसे ॥ ४

[1] uto no asya kasya chit
[2] dakṣhasya tava vṛtrahan
[3] asmabhyam nṛmṇam ā bharā
[4] asmabhyam nṛ-maṇasyase

[1] There is some other
[2] discerning force of yours, O Indra.
[3] To us bring that divine power of man;
[4] for us that shall become the mind of the godhead.

[Epithets for Indra:

vṛtrahan.]

5.38.5: We Abide in Thy Peace and Bliss

नू तं॑ आ॒भि॒र॒भिष्टि॑भि॒स्तव॒ शर्म॑ञ्छतक्रतो ।
इन्द्र॒ स्याम॑ सुगो॒पाः
शूर॒ स्याम॑ सुगो॒पाः ॥ ५

[1] nū ta ābhir abhiṣhṭibhiḥ
[2] tava sharmañ shatakrato
[3] indra syāma sugopāḥ
[4] shūra syāma sugopāḥ

[1] Now by these (hymns) entering in you,
[3] may we abide perfectly guarded
[2] in thy peace and bliss, O Indra,
[4] may we abide with thee for our strong protector, O warrior.

[*abhiṣhṭibhi ābhir:* by these (hymns) entering you;

Epithets for Indra:

shatakrata, shūra.]

5.39: My Love to Indra

Riṣhis: Atriḥ Bhaumaḥ
Metre: 1-4 Anuṣhṭup; 5 Pangktiḥ

1: Bring Us Riches With Both Hands
2: The Gift of Delight
3: Your Mentality
4: My Love to Indra
5: Speech of Self-expression

5.39.1: Bring With Both Hands

यदि॑न्द्र चित्र मे॒हनाऽस्ति॒ त्वादा॑तमद्रिवः ।
राध॒स्तन्नो॑ विदद्वस उभयाह॒स्त्या भ॑र ॥ १

[1] yat indra chitra mehanā asti
[2] tvādātam adrivaḥ rādhas
[3] tat no vidadvasa
[4] ubhayāhasti ā bhara

[1] O Indra, you of the varied lights,
[2] the wealth that is to be given to us,
[3] O finder of our substance, that for us,
[4] bring with both hands full.

[*tvadātam:* that which is to be given;

Epithets for Indra:

adrivaḥ (5.35.5),

vidadvasa.]

5.39.2: The Gift of Delight

यन्मन्य॑से॒ वरे॑ण्य॒मिन्द्र॑ द्यु॒क्षं तदा भ॑र ।
वि॒द्याम॒ तस्य॑ ते व॒यमकू॑पारस्य दा॒वने॑ ॥ २

[1] yat manyase vareṇyam indra
[2] dyukṣham tat ā bhara
[3] vidyāma tasya te vayam
[4] akūpārasya dāvane

[2] Bring to us that which dwells in the light of heaven,
[1] that supremely desirable thing which you mentalise,
[3] so may we have knowledge of thee.
[4] May you give us the gift of delight and satisfy our longings.

[*dāvane:* gift of delight;
akūpārasya: satisfy our longings;]

5.39.3: Your Mentality

यत् ते॑ दि॒त्सु प्र॒राध्यं॒ मनो॒ अस्ति॑ श्रु॒तं बृ॒हत् ।
तेन॑ दृ॒ळ्हा चि॑दद्रिव॒ आ वाजं॑ दर्षि॑ सा॒तये॑ ॥ ३

[1] yat te ditsu prarādhyam mano
[2] asti shrutam bṛhat
[3] tena dṛḻhā chit adriva
[4] ā vājam darṣhi sātaye

[1] By your mentality which lavishes and increases wealth of thy felicity,
[2] which is large, which is inspired in knowledge,
[3] by that force, which can smash even firm hills,
[4] make ready for the conquest of plenitude for us.

[*mano:* mentality;
ditsu: lavishes;
ā darshi: make it ready;
sātaye: for our winning, for our gaining.]

5.39.4: My Love to Indra

मंहि॑ष्ठं वो म॒घोनां॒ राजा॑नं चर्षणी॒नाम् ।
इन्द्र॒मुप॒ प्रशं॑स्तये पू॒र्वीभि॑र्जुजुषे॒ गिरः॑ ॥ ४

[1] mamhiṣhṭham vo maghonām
[2] rājānam charṣhaṇīnām
[3] indram upa prashastaye pūrvībhir
[4] jujuṣhe giraḥ

[1] To him who is richest of all the lords of riches,
[2] and king over all persons who see (or labour at the work),
[4] I direct my love in the words to Indra,
[3] that I may express him by his many (energies).

[*pūrvībhiḥ:* many, (1.70.1)]

5.39.5: Speech of Self-expression

अस्मा॒ इत् काव्यं॒ वच॑ उ॒क्थमिन्द्रा॑य॒ शंस्य॑म् ।
तस्मा॑ उ॒ ब्रह्म॑वाहसे॒ गिरो॑ वर्ध॒न्त्यत्र॑यो॒
गिरः॑ शुम्भ॒न्त्यत्र॑यः ॥ ५

[1] asmā it kāvyam vacha
[2] uktham indrāya shamsyam
[3] tasmā u brahma-vāhase
[4] giro vardhanti atrayo
[5] giraḥ shumbhanti atrayaḥ

[1] To Indra (is offered) the word of revealed wisdom,
[2] the speech of our utterance, the speech of our self-expression;
[3] for him who bears the thought of our soul,
[4] Atris increase their Words,
[5] and they make them a bright gladness.

5.40: Sun Smitten by Darkness and Svarbhānu

Rishis: Atriḥ Bhaumaḥ
Metre: Ushṇik, 1-3; Trishṭup, 4,6-8;
Anushṭup, 5,9

1: Come to the Soma
2: Abundance of Rapture
3: Variegated Powers in Me
4: He is the King
5: Titan Svarbhānu Pierces the Sun
6: Destroyed the *māya* Knowledge
7: May Mitra and Varuṇa Foster Me
8: Atri and the Sun of Truth
9: Atri Discovered the Hidden Sun

5.40.1: Come to the Soma

आ या॒ह्यद्रि॑भिः सु॒तं सोमं॑ सोमपते पिब।
वृष॑न्निन्द्र॒ वृष॑भिर्वृत्रहन्तम ॥ १

[1] ā yāhi adribhiḥ sutam somam
[2] somapate piba
[3] vṛshan indra vṛshabhir
[4] vṛtrahantama

[1] Come to the Soma that is being prepared
[2] and drink it, O Lord of Delight.
[3] With the Maruts who rain the abundance may Indra come
[4] who slays the coverer Vṛtra utterly.

[*adribhi:* the stones which crush the Soma creeper and releases the juice; the instruments of work which releases the delight from the work.

vṛshābhir: Maruts;

vṛshan: abundance;

Epithets for Indra:

somapate,

vrtrahantama, see (5.35.6).]

5.40.2: Abundance of Rapture

वृषा॒ ग्रावा॒ वृषा॒ मदो॒
वृषा॒ सोमो॑ अ॒यं सु॒तः ।
वृष॑न्निन्द्र॒ वृष॑भिर्वृत्रहन्तम ॥ २

[1] vṛshā grāvā
[2] vṛshā mado
[3] vṛshā somo ayam sutaḥ
[4] vṛshan indra vṛshabhir vṛtrahantama

[1] Strong in abundance is the stone.
[2] Strong in abundance is the rapture (*mada*).
[3] Strong in abundance is the pressed Soma.
[4] Same as lines 3 and 4 of (5.40.1).

[Epithets for Indra:

vṛshā]

5.40.3: Variegated Powers in Me

वृषा॑ त्वा॒ वृष॑णं हुवे॒
वज्रिं॑श्चि॒त्राभि॑रू॒तिभिः॑ ।
वृष॑न्निन्द्र॒ वृष॑भिर्वृत्रहन्तम ॥ ३

[1] vṛshā tvā vṛshaṇam huve
[2] vajrin chitrābhir ūtibhiḥ
[3] vṛshan indra vṛshabhir vṛtrahantama

[1] I, strong in the abundance, call the Lord of the abundance;
[2] with the varied light of thy expandings.
[3] Same as lines 3 and 4 of (5.40.1).

[Epithets for Indra:
vajrin, vṛṣhaṇam.]

5.40.4: He is the King

ऋ॒जी॒षी व॒ज्री वृ॑ष॒भस्तु॑रा॒षाट्छु॒ष्मी
राजा॑ वृत्र॒हा सो॑म॒पावा॑ ।
यु॒क्त्वा हरि॑भ्या॒मुप॑ यास॒दर्वाङ्
माध्यं॑दिने॒ सव॑ने मत्स॒दिन्द्रः॑ ॥ ४

[1] ṛjīṣhī vajrī vṛṣhabhaḥ turāṣhāṭ
[2] shuṣhmī rājā vṛtrahā somapāvā
[3] yuktvā haribhyām upa yāsat arvāng
[4] mādhyandine savane matsat indraḥ

[1] He is the showerer, wielder of lightnings; one who breaks through his foes and overcomes them.
[2] He is the king, powerful, destroyer of the coverer, and drinks the delight (Soma).
[3] Yoking his two shining steeds, may Indra come down to us.
[4] May he become rapturous drinking the Soma in the noonday offering.

[*turāshāt:* to overcome;
matsa: rapturous, (10.122.5);
ruj: to break;
ṛjishī: remover of foes, (1.32.6, 1.87.1, 1.64.12),
Epithets for Indra:
vṛṣhabha, vajri.]

5.40.5: Titan Svarbhānu Pierces the Sun

यत् त्वा॑ सूर्य॒ स्व॑र्भानु॒स्तम॒सावि॑ध्यदासु॒रः ।
अक्षे॑त्रवि॒द् यथा॑ मु॒ग्धो भुव॑नान्यदीधयुः ॥ ५

[1] yat tvā sūrya
[2] svarbhānuḥ tamasā avidhyat āsuraḥ
[3] akṣhetravit yathā
[4] mugdho bhuvanāni adīdhayuḥ

[1] O illumining Sun,
[2] when the Titan Svarbhānu pierces thee with his darkness,
[4] the worlds in their thinking (*adidhāyuḥ*) are as one bewildered,
[3] who knows not the field in which he dwells.

[*svarbhānu:* one who has the light of the luminous heaven; this name occurs in all the remaining verses except (5.40.7);
āsuraḥ: mighty one; in RV it is used mostly for the Gods;
mugdho: one bewildered;]

5.40.6: Destroyed the *māya* Knowledge

स्व॑र्भानो॒रध॒ यदि॑न्द्र मा॒या
अ॒वो दि॒वो वर्त॑माना अ॒वाह॑न् ।
गू॒ळ्हं सूर्यं॒ तम॒साप॑व्रतेन तु॒रीये॑ण॒
ब्रह्म॑णाविन्द॒दत्रिः॑ ॥ ६

[1] svarbhānor adha yat indra māyā
[2] avo divo vartamānā avāhan
[3] gūḷham sūryam tamasa apavratena
[4] turīyeṇa brahmaṇa avindat atriḥ

[1] O Indra, thereafter when you did destroy the formations of knowledge (illusion) of the Titan Svarbhānu

[2] as they (formations) moved over the mental heaven.

[4] Atri found by means of the fourth word

[3] the Sun of Truth that had been hidden in a darkness given upto a false working.

[*apavrata:* false working;

atriḥ: the Eater of things, Indra or Atri sage;

avo vartamāna: moved over, stays covering;

turīyeṇa: fourth;

māya: illusion;]

5.40.7: May Mitra and Varuṇa Foster Me

मा मामिमं तव सन्तमत्र
इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ
मेहावतं वरुणश्च राजा ॥ ७

[1] mā mām imam tava santam
[2] atra irasyā drugdho bhiyasā ni gārīt
[3] tvam mitro asi satya-rādhāḥ
[4] tau mehāvatam varuṇaḥ cha rājā

[1] Lo, here am I thine (Mitra) and in him I dwell;

[2] violated by me through fear or passion, let him not cast me out from him;

[3] Thou art the Lord of Love who gives us the felicity of the Truth;

[4] May the two, he (Mitra) and Varuṇa, the King of Wideness, here foster me here.

[This verse (5.40.7) is uttered by the sage Atri. Atri has carried out his task with fear. Hence he asks Mitra not to cast him out.

drugdha: violated by me;

bhiya: fear;

irasyā: passion;

ni gārīt: not cast away;]

5.40.8: Atri and the Sun of Truth

ग्राव्णो ब्रह्मा युयुजानः सपर्यन्
कीरिणा देवान्नमसोपशिक्षन् ।
अत्रिः सूर्यस्य दिवि चक्षुराधात्
स्वर्भानोरप माया अघुक्षत् ॥ ८

[1] grāvṇo brahmā yuyujānaḥ saparyan
[2] kīriṇā devān namasā upa-shikṣhan
[3] atriḥ sūryasya divi chakṣhur ādhāt
[4] svarbhānor apa māyā aghukṣhat

[1] Priest of the Word, (you) set the stones to their work;

[2] (you) serve the gods with active obedience, learning from them;

[3] the Eater of things (atri) has set the eye of the Sun of Truth in his heavens,

[4] and dispersed the illusions of the Titan Light (*svarbhānu*).

[*apa aghukṣhat:* dispersed;

māyā: illusion, see (5.2.9).]

5.40.9: Atri Discovered the Hidden Sun

यं वै सूर्यं स्वर्भानुस्तमसाविध्यदासुरः ।
अत्रयस्तमन्वविन्दन्
नह्यऽन्ये अशक्नुवन् ॥ ९

[1] yam vai sūryam
[2] svarbhānuḥ tamasa avidhyat āsuraḥ
[3] atrayas tam anvavindan
[4] nahi anye ashaknuvan

[1] The Sun
[2] was smitten with darkness by Svarbhānu and other titans.
[3] Indra and the Atri seers have sought out and discovered (him);
[4] others were unable to do so.

[*avidyat:* smitten;
atrayaḥ: Eaters of things, Indra or the Atris, the seers;
āsura: mighty ones; here it refers to titans.]

The Titan Svarbhānu, Indra and the Release of Sun

All the five verses (5.40.5-9) report the release of the Sun, hidden by Svarbhānu, done by Indra, along with the Atri or Āṅgirasa seers.

Recall that the demon Vṛtra, a cosmic force, wants to hide the Sun and prevent the rays from reaching the human beings. There are numerous references in the Rig Veda mentioning that Sun was lying in darkness and their release by the Āṅgirasa seers. For instance (3.39.5) states, 'with the Dashagva seers, Indra found the sun dwelling in darkness' (*satyam tadindro dashabhiḥ sūryam viveda tamasi kṣhiyantam*).

'You found the Sun, you found the svar, you slew all darkness and limitations', (RV 6.72.1).

(yuvam sūryam vividathur yuvam svar vishvā tamāmasyahitam nidaḥ cha).

"Indra wins the Sun by our men", (RV 1.100.6) (*asmakamebhiḥ nṛbhiḥ sūryam sanat*).

This topic is discussed in great detail by Sri Aurobindo in his book, 'The Secret of the Veda', chapter 15, with the title, 'The Lost Sun and the Lost Cows'. This chapter has numerous quotes from Rig Veda.

Here in these five verses it is the demon Vṛtra who hides the Sun; the release of the Sun is effected by Indra using the Fourth word (*turīyam brāhmaṇam*).

Svarbhānu is one who is endowed with the Light of *svar.* How can he be identified with Vṛtra? In the Veda, every demon, be it Vṛtra, Vāla etc. are all endowed with light. They use this light for their own selfish purposes. (5.40.6) calls the knowledge of this titan as illusion. Hence the name *Svarbhānu* cannot be used as a reason for not identifying Vṛtra and Svarbhānu. Both Vṛtra and Svarbhānu do the same task of hiding the Sun. This is sufficient reason for regarding them as the same being.

If we pay attention to every word of the five verses, they are cohesive.

Some Indologists believe that these verses refers to a solar eclipse. Sāyaṇa wants to identify the titan Svarbhānu with the demon Rāhu appearing in the Hindu Astrology. Support for these hypotheses comes from a few phrases in the five mantrās.]

Section III: (5.41 - 5.51)

The Collectivity of All-Gods

(130 Mantrās)

A. Vishve-devāḥ

B. Titles of the 11 Sūktās

C. Riṣhis of this Section

D. Text, Translation and Commentary

A. Vishve-devāḥ

All the eleven Sūktās here are addressed to *vishve-devāḥ,* which means the collective of all the Gods; some have specific names, others are not mentioned by name. Some of the mantrās deal with deities like Vāyu. Many other mantrās deal with the powers common to all the Gods and their collective actions.

Aditi is the Goddess of Infinity. She is mentioned in several places here namely (5.42.1, 46.3, 51.14, 62.8, 69.30). Regarding her powers, see the note in (5.42.1, 5.59.8, 5.62.8 and 5.69.3).

B. Titles of the 11 Sūktās

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C. Riṣhis of this Section

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5.45: Sadāpṛṇa Ātreyaḥ
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5.47: Pratiratha Ātreyaḥ
5.48: Pratibhānu Ātreyaḥ
5.49: Pratiprabha Ātreyaḥ
5.50, 5.51: Svasti Ātreyaḥ

D. Text, Translation and Commentary

5.41: Various Gods

Riṣhi: Atri Bhaumaḥ
Metre: Triṣhṭup, 1-15, 18-19;
Atijagatī, 16-17; Ekapadā virāṭ, 20

1: Come to Us Wherever You Are
2: Complete Purification
3: Ashvins, Restrainers of Desire
4: Universal Enjoyers
5: Felicities With Life-Energy
6: Vāyu, the Wise
7: Day and Night
8: Vastoshpati and Tvaṣhṭṛ
9: The Physical Nature, *parvata*
10: Parjanya and Agni
11: Rudra and Bhaga
12: Lord of Energy

13: Maruts Drive Away Hostiles
14: Delight Giving Lauds
15: Goddess Varutri
16: How Shall We Give to Maruts
17: Body With Auspicious Foundation
18: Forceful and Benignant Goddess
19: Urvashi
20: Our Growth With Energy

5.41.1: Come to Us Wherever You Are

को नु वां॑ मित्रावरुणावृता॒यन्
दि॒वो वा॑ म॒हः पार्थि॑वस्य वा॒ दे ।
ऋ॒तस्य॑ वा॒ सद॑सि॒ त्रासी॑थां नो यज्ञाय॒ते वा॑
पशु॒षो न वाजा॑न् ॥ १

[1] ko nu vām mitrāvaruṇau ṛtāyan
[2] divo vā mahaḥ pārthivasya vā
[3] de ṛtasya vā sadasi
[4] trāsīthām no yajñāyate vā
[5] pashuṣho na vājān

[1] O Mitra and Varuṇa, you are the keepers of Truth,
[2] whether you are in the great and wide earth
[3] or the home of truth or the home of worshipper;
[4] protect us, the sacrificers, and
[5] grant us the Ray-Cows and plenitude.

[*de:* worshipper;
ṛta: truth;]

5.41.2: Complete Purification

ते नो॑ मि॒त्रो वरु॑णो अर्य॒मायुरिन्द्र॑ ऋभु॒क्षा
म॒रुतो॑ जुषन्त ।
नमो॑भिर्वा॒ ये दध॑ते सुवृ॒क्तिं स्तोमं॑ रु॒द्राय॑
मी॒ळ्हुषे॑ स॒जोषाः॑ ॥ २

[1] te no mitro varuṇo aryama āyur
[2] indra ṛbhukṣhā maruto
[3] juṣhanta namobhir
[4] vā ye dadhate suvṛktim stomam
[5] rudrāya mīḷhuṣhe sajoṣhāḥ

[1] O Mitra, Varuṇa, Aryamā, Āyu,
[2] Indra, Ṛbhukṣha and Maruts,
[3] please accept our surrender (*namaḥ*).
[4] You hold the lauds with complete purification;
[5] you are accompanied by the bounteous Rudra.

[*sajoṣhā:* accompanied;
suvṛkti: complete purification;]

5.41.3: Ashvins, Restrainers of Desire

आ वां॒ येष्ठा॑श्विना हु॒वध्यै॒
वात॑स्य॒ पत्म॒न् रथ्य॑स्य पु॒ष्टौ ।
उ॒त वा॑ दि॒वो असु॑राय॒ मन्म॒ प्रान्धां॑सीव॒
यज्य॑वे भरध्वम् ॥ ३

[1] ā vām yeṣhṭhā ashvinā huvadhyai
[2] vātasya patman rathyasya puṣhṭau
[3] uta vā divo asurāya
[4] manma pra andhāmsīva
[5] yajyave bharadhvam

[1] I invoke you, Ashvins, the restrainers of desire,
[2] to come to us in your car with the swiftness of wind.
[5] We offer to the divine sacrificer

[4] this thought of praise as if it were a Soma-offering,

[3] to him who is luminous and mighty.

[*patman:* travel, march, (6.4.6);

manma: praise;

prabharadvam: offer.]

5.41.4: Universal Enjoyers

प्र स॒क्षणो॑ दि॒व्यः कण्व॑होता
त्रि॒तो दि॒वः स॒जोषा॒ वातो॑ अ॒ग्निः ।
पू॒षा भगः॑ प्रभृ॒थे वि॒श्वभो॑जा
आ॒जिं न ज॑ग्मुरा॒श्व॑श्वतमाः ॥ ४

[1] pra sakṣhaṇo divyaḥ kaṇva-hotā
[2] trito divaḥ sajoṣhā vāto agniḥ
[3] pūṣhā bhagaḥ prabhṛthe vishvabhojā
[4] ājim na jagmur āshvashva-tamāḥ

[2] Along with Agni and Vāyu of one mind, may the luminous Trita come quickly.

[1] He is the divine acceptor of sacrifice for which the *kaṇvās* are the summoning priests.

[3] (may the) universal enjoyers Pūshan and Bhaga

[4] (come quickly) to the sacrifice just as the most speedy steeds rush to the battle.

[*prabhṛte:* yajña; sacrifice

Trita Āptya: Puruṣha of the third plane; see the note in RV (5.9.4);

Agni and Vāyu are the deities associated with the earth-plane and midregion respectively;

Kaṇva: seer, one who voices the hymns; name of a sage. Kaṇva-tama in (10.115.5) indicates that 'Kaṇva' refers to a quality.

sakṣhaṇa: acceptor of yajña (S); one who is victorious over foes. It could be an epithet for Indra, the lord of divine mind and the lord of third plane.]

5.41.5: Felicities With Life-Energy

प्र वो॑ र॒यिं यु॒क्ताश्वं॑ भरध्वं
रा॒य एषेऽव॑से दधीत॒ धीः ।
सु॒शेव॒ ए॒वैरौ॑शि॒जस्य॒ होता॒
ये व॒ एवा॑ मरुतस्तु॒राणा॑म् ॥ ५

[1] pra vo rayim yukta-ashvam
[2] bharadhvam
[3] rāya eṣhe avase dadhīta dhīḥ
[4] susheva evair aushijasya hotā
[5] ye va evā marutas turāṇām

[2] O Maruts, may you bring

[1] the felicities accompanied with life-energy;

[3] you are praised with the hymn for acquiring and protecting the riches.

[4] May the summoning priest, son of the sage Ushik, be made happy

[5] with an abundance of life-energies which are yours, O swift Maruts.

[*yā eva evaiḥ:* abundance of life-energies;

swift-going horses (*evaiḥ*);

dadhīta: praised;

dhī: hymn;]

5.41.6: Vāyu, the Wise

प्र वो॑ वा॒युं र॑थ॒युजं॑ कृणुध्वं॒
प्र दे॒वं विप्रं॑ पनि॒तार॑म॒र्कैः ।
इ॒षु॒ध्यव॑ ऋत॒साप॒ः पुरं॑धी॒र्व॑स्वीर्नो॒
अत्र॒ पत्नी॒रा धि॒ये धुः॑ ॥ ६

[1] pra vo vāyum ratha-yujam
kṛṇudhvam
[2] pra devam vipram panitāram arkaiḥ
[3] iṣhudhyava ṛtasāpaḥ puramdhīr
vasvīr
[4] no atra patnīr ā dhiye dhuḥ

[1] (O fellow aspirants), may you make Vāyu yoke his chariot to come here,
[2] by praising him with luminous riks, he who is luminous, wise and praise-worthy.
[3] May the impellers of forces, protectors of truth, the adorable many-thoughted goddesses and
[4] the wives of the Gods come here to this inner yajña (*dhiye*).

[*vasvīḥ:* one to be adored, (S);
ā dhuḥ: come here;]

5.41.7: Day and Night

उप॑ व॒ एषे॒ वन्द्ये॑भिः शू॒षैः
प्र य॒ह्वी दि॒वश्चि॒तय॑द्भि॒रर्कैः ।
उ॒षासा॒नक्ता॑ वि॒दुषी॑व॒ विश्व॒मा हा॑
वह॒तो मर्त्या॑य य॒ज्ञम् ॥ ७

[1] upa va eṣhe vandyebhiḥ shūṣhaiḥ
[2] pra yahvī divaḥ chitayadbhir arkaiḥ
[3] uṣhāsā-naktā
[4] viduṣhīva vishvam ā hā
[5] vahato martyāya yajñam

[2] With chants of illumination, full of wisdom,
[1] adorable and delightful, I offer homage
[3] to the mighty goddesses of day and night and the other gods of heaven.
[4] They like women-sages, knowing all,
[5] bring the (knowledge of) inner sacrifice to the mortal.

[*upa pra eṣhe:* offer homage;
yahvī: mighty;]

5.41.8: Vasṭoshpati and Tvaṣhṭṛ

अ॒भि वो॑ अर्चे॑ पो॒ष्याव॑तो॒ नॄन्
वास्तो॒ष्पतिं॒ त्वष्टा॑रं॒ ररा॑णः ।
धन्या॑ स॒जोषा॑ धि॒षणा॒
नमो॑भि॒र्वन॒स्पतीँ॒रोष॑धी रा॒य एषे॑ ॥ ८

[1] abhi vo arche poṣhyāvato nṝn
[2] vāstoṣhpatim tvashṭāram rarāṇaḥ
[3] dhanyā sajoṣhā dhiṣhaṇā namobhir
[4] vanaspatīn oṣhadhī rāya eṣhe

[1] I chant the luminous riks to you, the nourishing Gods,
[2] the God Vastoshpati and the God Tvaṣhṭṛ (the lord of forms), for your delight.
[3] (I chant the hymns) with surrender to the Goddess Dhiṣhāṇa, dear to all the Gods and the wealth-bestower,
[4] (I chant) to Soma, lord of delight and the herbs, for the obtaining of felicities.

[*rarāṇaḥ:* take delight, to your delight, (3.1.22);
nṛn: gods;
dhanyā: wealth bestower;]

5.41.9: The Physical Nature, *parvata*

तु॒जे न॒स्तने॒ पर्व॑ताः सन्तु॒
स्वैत॑वो॒ ये वस॑वो॒ न वी॒राः ।

प॒नि॒त आ॒प्त्यो य॑ज॒तः सदा॑ नो॒
वर्धा॑न्न॒ः शंस॒ं नर्यो॑ अ॒भिष्टौ॑ ॥ ९

[1] tuje naḥ tane parvatāḥ santu
[2] sva-etavo ye vasavo na vīrāḥ
[3] panita āptyo yajataḥ sadā no
[4] vardhān no shamsam naryo abhiṣhṭau

[1] May the nature (*parvatā*) be bountiful for the begetting of the bodies;
[2] may they be full of light for us like the armour;
[3] may the adorable deity (Sun) who is accessible to all, who is worshipped,
[4] always approach us with his powers and increase our hymn of praise.

[By increasing our hymns, the power of the deities is also increased in us.

parvatā: the many-tiered (*parva*) physical nature; clouds (S).

tuje: begetting;

tane: all the bodies (physical, vital or prāṇa, mental);

narya: powers of the godhead;

panita: one who is active; one praised by all (S);

abhiṣhṭau: approach;]

5.41.10: Parjanya and Agni

वृष्णो॑ अस्तोषि भू॒म्यस्य॒ गर्भं॑
त्रि॒तो नपा॑तम॒पां सु॑वृ॒क्ति ।
गृ॒ण॒ीते अ॒ग्निरे॒तरी॒ न शू॒षैः
शो॒चिष्के॑शो॒ नि रि॑णाति॒ वना॑ ॥ १०

[1] vṛṣhṇo astoṣhi bhūmyasya garbham
[2] trito napātam apām suvṛkti
[3] gṛṇīte agnir etarī na shūṣhaiḥ
[4] shochiṣh-kesho niriṇāti vanā

[1] I give laud to Parjanya, the source of earth-fertilising energies,
[2] to Trita and the son of waters, with complete purification.
[3] Agni voices blissfully while nearing me;
[4] with his hair of flaming light, he consumes the delights (or wood).

[Agni manifests in the vicinity on being lauded; this is a common feature in Veda.

Parjanya: see introduction to RV (5.83);

gṛṇīte: to voice,

niriṇāti: consumes;

shūṣhaiḥ: with bliss;

etarī: nearing me;

astoshi: I give laud, (8.39.1),

vana: delight, wood]

5.41.11: Rudra and Bhaga

क॒था म॒हे रु॒द्रिया॑य ब्रवाम॒
कद्रा॒ये चि॑कि॒तुषे॒ भगा॑य ।
आप॒ ओष॑धीरु॒त नो॑ऽवन्तु
द्यौर्वना॑ गि॒रयो॑ वृ॒क्षके॑शाः ॥ ११

[1] kathā mahe rudriyāya bravāma
[2] kat rāye chikituṣhe bhagāya
[3] āpa oṣhadhīr uta no avantu
[4] dyaur vanā girayo vṛkṣha-keshāḥ

[1] How shall we speak to the mighty offspring of Rudra
[2] or to the all-knowing Bhaga, for obtaining riches (or felicities)?

[3] May the waters and earthly growths protect us;
[4] May the heaven, the woods, and the hills, whose tresses are trees, (protect us).

5.41.12: Lord of Energy

शृ॒णोतु॑ न ऊ॒र्जां पति॒र्गिरः॒
स न॒भस्त॒रीयाँ॑ इ॒षिरः॑ परि॑ज्मा ।
शृ॒ण्वन्त्वाप॒ः पु॒रो न शु॒भ्राः
परि॒ स्रुचौ॑ बबृ॒हा॒णस्याद्रेः॑ ॥ १२

[1] shṛṇotu na ūrjām patir giraḥ
[2] sa nabhas tarīyām iṣhiraḥ parijmā
[3] shṛṇvantu āpaḥ puro na shubhrāḥ
[4] pari srucho babṛhāṇasya adreḥ

[1] May the Lord of energy listen to our prayers.
[2] He traverses the region beyond the ether, the circumambient;
[3] And may the pure waters, bright like cities, hear us,
[4] as they flow down from the towering mountains as if (poured) by ladles.

[Line 3: May the deities associated with the descending energies (waters, āpaḥ) hear us; they are luminous like cities.]

5.41.13: Maruts Drive Away Hostiles

वि॒दा चि॒न्नु म॑हान्तो॒ ये व॒ एवा॒
ब्रवा॑म द॒स्मा वार्यं॒ दधा॑नाः ।
वय॑श्च॒न सु॒भ्व१॒॑ आव॑ यन्ति
क्षु॒भा मर्त॒मनु॑यतं वध॒स्नैः ॥ १३

[1] vidā chit nu mahānto ye va evā
[2] bravāma dasmā vāryam dadhānāḥ
[3] vayaḥ chana subhva āva yanti
[4] kṣhubhā martam anuyatam vadhasnaiḥ

[1] O Mighty Maruts, quickly know us, as we approach you (*vā evā*);
[2] hear our prayers given as we hold for you our choice offering, O powerful-in-action;
[3] may they come in our front; with their graciousness and their rapture spreading wide,
[4] (may they) drive away the hostile and agitated mortal facing them (*anuyatam*).

[*vayaḥ:* expandings, (10.46.1, 3.3.7); birds, (10.8.5, 8.74.14), spreading wide;
kṣhubhā: hostile and agitated;
dasmā: powerful-in-action;
subhva: gracious;
chana: rapture;]

5.41.14: Delight Giving Lauds

आ दैव्या॑नि॒ पार्थि॑वानि॒
जन्मा॒ऽपश्चाच्छा॒ सुम॑खाय वोचम् ।
वर्ध॑न्तां॒ द्यावो॒ गिर॑श्च॒न्द्राग्रा॑
उ॒दा व॑र्धन्ताम॒भिषा॑ता॒ अर्णाः॑ ॥ १४

[1] ā daivyāni pārthivāni janmā apaḥ cha
[2] achchhā sumakhāya vocham
[3] vardhantām dyāvo giraḥ chandrāgrā
[4] udā vardhantām abhiṣhātā arṇāḥ

[1] **For obtaining the energies (waters) of heavenly or earthly origin,**
[2] **I offer the adoration to the host of Maruts who are strong in sacrifice.**
[3] **May the luminous and delight-giving praises increase (in me).**
[4] **May the rivers nourished by Maruts be filled with waters.**

[*achchha:* in front, obtaining;

udā: waters;]

5.41.15: Goddess Varutri

प॒देप॑दे मे जरि॒मा नि धा॑यि॒
वरू॑त्री वा श॒क्रा या पा॒युभि॑श्च ।
सिष॑क्तु मा॒ता म॒ही र॒सा न॒ः स्मत्
सू॒रिभि॑र्ऋजु॒हस्त॑ ऋजु॒वनि॑ः ॥ १५

[1] padepade me jarimā ni dhāyi
[2] varūtrī vā shakrā
[3] yā pāyubhiḥ cha siṣhaktu
[4] mātā mahī rasā naḥ smat
[5] sūribhir ṛjuhasta ṛjuvaniḥ

[1] **My praise has been continually founded within.**
[2] **May the Goddess Varūtri and Indra**
[3] **cling to us with their protections.**
[4] **May the mother of the vast confer on us the essence of delight (*rasa*),**
[5] **she who is adored by the wise, whose gifts are straight or auspicious and who is skilful with her hands.**

[*ṛjuhasta:* one whose actions are straight forward;

hasta, literally hand, symbolises action;

Varutri and Mahi are epithets of the Truth-lustre of the Vast Light (*mahas*). She is the foundation for the goddesses Iḷa (revelation) and Sarasvati (inspiration). Varutri is mentioned in (1.22.10), Iḷa, Sarasvati and Mahi in all āpri Sūktās such as (1.13), (5.5.8) etc.

nidhāyi: founded within;]

5.41.16: How Shall We Give to Maruts

क॒था दा॑शेम॒ नम॑सा
सु॒दानू॑नेव॒या म॒रु॒तो॑ अच्छो॑क्तौ॒
प्रश्र॑वसो म॒रु॒तो॑ अच्छो॑क्तौ ।
मा नोऽहि॑र्बु॒ध्न्यो॑ रि॒षे धा॑द॒स्माकं॑
भूदुपमा॒तिवनि॑ः ॥ १६

[1] kathā dāshema namasā
[2] sudānūn evayā maruto achchhoktau
[3] prashravaso maruto achchhoktau
[4] mā no ahirbudhnyo riṣhe dhāt
[5] asmākam bhūt upamāti-vaniḥ

[1] **How shall we give with surrender**
[2] **and invocations to the bounteous Maruts?**
[3] **How shall we get the inspired knowledge by our hymns of praise?**
[4] **May not Ahirbhudhnya release us to the foes.**
[5] **May he be the destroyer of our adversaries.**

[*evayā:* galloping;

sudānū: bounteous, very powerful;

ahirbudhnya: This is a name of a god, even though Ahi by itself stands for the titan Vṛtra who is opposed to the ideals of the Gods.

Just as *ahan* means both 'a day' and 'to smite', *ahi* may have the meaning of light also. *ahirbudhnya* means 'the foundation of light'.]

5.41.17: Body With Auspicious Foundation

इति॑ चि॒न्नु प्र॒जायै॑ पशु॒मत्यै॒
देवा॑सो॒ वन॑ते॒ मर्त्यो॑ व॒
आ दे॑वासो वनते॒ मर्त्यो॑ वः ।
अत्रा॑ शि॒वां त॒न्वो॑ धा॒सिम॒स्या
ज॒रां चि॑न्मे॒ निर्ऋ॑तिर्जग्रसीत ॥ १७

[1] iti chit nu prajāyai pashumatyai
[2] devāso vanate martyo va
[3] ā devāso vanate martyo vaḥ
[4] atrā shivām tanvo dhāsim
[5] asyā jarām chit me nirṛtir jagrasīta

[2] The mortal devotee worships you, O divine powers, at all times
[1] for the increase of successors and Ray-Cows.
[3] Certainly, the mortal devotee enjoys you, O divine powers.
[4] Here and now, they provide my body with an auspicious foundation.
[5] May I be beware of the (evil force of) Nirṛti and keep off old-age.

[*Nirṛti:* It is the universal force of death and sin, the root cause of all evil in the world. Sin is any action, physical, verbal, mental, etc., done, knowingly or unknowingly, contrary to the law of Truth. According to the vedic sages, the adverse effects of aging is caused by our openness of Nirṛti and falsehood. Only the grace of the gods allows one to come out of its clutches.

dhāsim: foundation; food (S).

lines 2 & 3: almost identical; but the verb, '*vanate*' has meanings of, 'worship you' and 'enjoy you' in the 2 lines.]

5.41.18: Forceful and Benignant Goddess

तां वो॑ देवाः सुम॒तिमू॒र्जय॑न्ती॒मिषं॑मश्याम
वसव॒ः शसा॒ गोः ।
सा नः॑ सु॒दानु॑र्मृ॒ळय॑न्ती दे॒वी
प्रति॒ द्रव॑न्ती सुवि॒ताय॑ गम्याः ॥ १८

[1] tām vo devāḥ sumatim ūrjayantīm
[2] iṣham ashyāma vasavaḥ shasā goḥ
[3] sā naḥ sudānur mṛḷayantī devī
[4] prati dravantī suvitāya gamyāḥ

[2] O Divine Vasus, with our hymns may we obtain the Ray-Cows the power of impulse,
[1] abundant energy and right thinkings.
[3] May that forceful and benignant goddess
[4] come here hastening for our happiness.

[*prati gamyā:* come here]

5.41.19: Urvashī

अ॒भि न॒ इळा॑ यू॒थस्य॑ मा॒ता
स्मन्न॒दीभि॑रु॒र्वशी॑ वा गृणातु ।
उ॒र्वशी॑ वा बृहद्दि॒वा गृ॑णा॒नाऽभ्यू॑र्ण्वा॒ना
प्र॑भृ॒थस्या॒योः ॥ १९

[1] abhi na iḷā yūthasya mātā smat
[2] nadībhir urvashī vā gṛṇātu
[3] urvashī vā bṛhat divā gṛṇānā
[4] abhi-ūrṇvānā prabhṛthasya āyoḥ

[1] **May the goddess of revelation Iḷa, the mother of herds,**
[2] **and Urvashī, with the rivers, give response to our words.**
[3] **May Urvashī from the vast heaven, praised by our word,**
[4] **envelop the yajamāna with the radiance.**

[*urvashī:* see the essay at the end;
abhi-ūrṇvāna: to envelop (with her grace).
āyoḥ: mortal;
prabhṛtha: radiance]

5.41.20: Our Growth With Energy

सिष॑क्तु न ऊर्ज॒व्य॑स्य पु॒ष्टेः ।। २०

[1] siṣhaktu na ūrjavyasya puṣhṭeḥ

[1] **May she grant our growth endowed with energy.**

~o~

Urvashī in the Rig Veda

"Urvashī (उ॒र्वशी) is connected with Svarga-loka in the popular imagination. She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇās about her but even in literature that one hardly notices the fact of her Vedic origin. Kalidāsa speaks of her as *sukumāram praharaṇam mahendrasya* "the delicate missile of Indra".

The Brāhmaṇās, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

References to *urvashi* in the Rig Veda are as follows: 2.27.14; 4.2.18; 5.41.19; 7.33.11 and 10.95, which is the colloquy of Purūravas and Urvashi.

It is clear from the study of these hymns that the word "urvashi" is not used in all contexts to indicate a person of that name. In 2.27.14, the seer prays for *abhayam jyotiḥ* in "urvashi." Sāyaṇa himself does not always interpret this word as a proper noun. In 4.2.18 the main deity is Agni, Fire, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine urvashi "the wideness of mortals." In 5.41.19, "urvashi" occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Urvashi mentioned here (5.41.19) with *Iḷā* and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept "the psychological sense suggested not only by the context but by etymology." It indicates "wide enjoyment" or "infinite delight." It is when one has found the "fearless Light" — (*abhayam jyotiḥ*) — that one can established in *urvashi,* the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*) — we find in the Veda several intermediate planes between Mind and ṛtam i.e., Supermind. There is *Bṛhat Divā* (बृहत् दिवा) — the "great Heaven" — and there are the *trīṇi rochanā* (त्रीणि रोचना) "the three shining realms". Of all these realms of Svar, Indra is the Lord. The "great heaven" has the "wide enjoyment", *urvashi.* This original Vedic symbolism seems to have given rise to the Purānic legend in which *urvashi* figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु *(uru),* wide; and अश् *ash* — to enjoy. The name so formed can convey "wideness" either of Light or of delight. Urvashi in these hymns is connected with Light, wideness, speech and illumination. It is in (7.33) and in (10.95) that we find indications of the origin of later day legends. In (7.33) Urvashi is connected with Vasiṣhṭha and in 10.95 with Purūravas. In (7.33) Urvashi is the mother of Vasiṣhṭha."

[Quoted from A.B. Purāṇi, "Studies in Vedic Interpretation', Chapter 7, pp. (157-159) Chowkhamba, 1963.]

5.42: Vishve-devās and Maruts

Riṣhi: Atri Bhaumaḥ

Metre: Triṣhṭup, 1-16,18; Ekapadā Virāṭ, 17

1: Sacrificer on Five Planes
2: Aditi Accepts My Laud
3: Highest Seer of Seers
4: Lead Us, O Divine Mind
5: Shaper in Knowledge
6: Deeds of Indra Beyond Cognition
7: First Donor of Bliss
8: Liberal Givers Are Happy
9: Those Averse to Devotion
10: Belittling Those Who Toil For Us
11: Adore Rudra
12: Deities of Dwellings
13: Love for His Daughter Earth
14: Perfect Laud Reaches Indra
15: Desires For the Good of All
16: Mother Earth
17: Uninterrupted Bliss
18: Well-guided Growth From Ashvins

5.42.1: Sacrificer on Five Planes

प्र शंत॑मा॒ वरु॑णं॒ दीधि॑ती॒ गीर्मि॒त्रं
भग॒मदि॑तिं नू॒नम॑श्याः ।
पृष॑द्योनि॒: पञ्च॑होता शृ॒णोत्वतू॑र्तपन्था॒
असु॑रो म॒योभुः ।। १

[1] pra shamtamā varuṇam dīdhitī gīr
[2] mitram bhagam aditim nūnam
ashyāḥ
[3] pṛṣhad-yoniḥ pañcha-hotā shṛṇotu
[4] atūrta-panthā asuro mayobhuḥ

[1] Let the Word of my thought be full of the peace.
[2] May we attain the godheads Varuṇa, Mitra, Bhaga and Aditi.
[3] Yea, let the the sacrificer on the five planes hear it who is the multicoloured birth of things.
[4] (He is) the Master of all Might, whose path none can cleave across, the creator of the Bliss.

[Varuṇa: God of Wideness,
Mitra: God of Love and harmony,
Bhaga: God of Enjoyment,

Aditi: Goddess of Infinity; See also (5.69.3).

Aditi and Diti: In the Veda Diti stands for the principle of divisibility or finiteness. Aditi represents the unifying principle, Diti represents the detail. Both are important for our progress as stated in RV (4.2.11), "Lavish on us *diti* (the finite) and guard the *aditi* (infinite)".

ashyaḥ: attain;

pṛshadyoniḥ: According to Yāska, it refers Vāyu, the lord of midworld (*antarikṣha*) which is the source (*yoniḥ*) of all variegated things (*pṛshat*);

pañchahota: sacrificer on the five planes; the five planes according to the Taittirīya U. are matter (*anna*), life-energy (*prāṇa*), mind (*mana*), supermind (*mahas*) and delight (*ānanda*). According to Yāska, it refers to Vāyu who controls the five kinds of prāṇa, such as prāṇa, apāna, vyāna, udāna and samāna.]

5.42.2: Aditi Accepts My Laud

प्रति॑ मे॒ स्तोम॒मदि॑तिर्जगृभ्यात्
सू॒नुं न मा॒ता हृद्यं॑ सु॒शेव॑म् ।
ब्रह्म॑ प्रि॒यं दे॒वहि॑तं॒ यदस्त्य॒हं
मि॒त्रे वरु॑णे॒ यन्म॑यो॒भु ॥ २

[1] prati me stomam aditir jagṛbhyāt
[2] sūnum na mātā hṛdyam sushevam
[3] brahma priyam devahitam yat asti
[4] aham mitre varuṇe yat mayobhu

[1] Let the infinite Consciousness (Aditi) clutch my affirmation to her bosom,
[2] as the Mother (clutches) her child attractive to her heart in the fullness of her bliss.
[3] May I offer the word of love, established in the Gods
[4] to the godhead of wideness (Varuṇa) and the godhead of harmony (Mitra), even to that which creates the Bliss.

[*brahma:* mantra or soul,

brahma priyam: the mantra of love, soul-state of love and joy;

Alternate for line 3: I offer the soul-state of love and joy with its foundation in the Divine.]

5.42.3: Highest Seer of Seers

उदी॑रय क॒वित॑मं कवी॒नामु॒नत्तै॑नम॒भि
मध्वा॑ घृ॒तेन॑ ।
स नो॒ वसू॑नि॒ प्रय॑ता हि॒तानि॑
च॒न्द्राणि॑ दे॒वः स॑वि॒ता सु॑वाति ॥ ३

[1] ut īraya kavi tamam kavīnām unatta
[2] enam abhi madhvā ghṛtena
[3] sa no vasūni prayatā hitāni
[4] chandrāṇi devaḥ savitā suvāti

[1] Make that highest Seer of all seers to rise up in you;
[2] send over him in a surge the sweetness and the clarity;
[3] the delightful treasures of our substance are brought forward by his working and are firmly established by him.
[4] He is the godhead creative who brings forth into being for us the delightful treasures.

[*chandrāṇi vasūni:* the delightful treasures (*chandra*) of our substance (*vasūn*);
savitā: the creative Godhead]

5.42.4: Lead Us, O Divine Mind

समि॑न्द्र णो॒ मन॑सा नेषि॒ गोभि॒ः
सं सू॒रिभि॑र्हरिव॒: सं स्व॒स्ति ।
सं ब्रह्म॑णा दे॒वहि॑तं॒ यदस्ति॒
सं दे॒वानां॑ सुम॒त्या य॒ज्ञियां॑नाम् ॥ ४

[1] sam indra ṇo manasā neṣhi gobhiḥ
[2] sam sūribhir harivaḥ sam svasti
[3] sam brahmaṇā devahitam yat asti
[4] sam devānām sumatyā yajñiyānām

[1] And thou, O Indra, by the mind and by the Ray-Cows lead us;
[2] (lead us) by the illumined gods in us to that blissful state, O one with horses;
[3] (lead us) by the soul (*brahmaṇa*) that is founded in the divine;
[4] (lead us) by the right mind of the godheads that preside in our sacrifice.

[*samneṣhi:* lead; *sam* appearing separately in lines 2, 3 and 4 has the same meaning.
harī: two horses of Indra symbolizing the powers of truth-discernment and intuition;
svasti: blissful state;]

5.42.5: Shaper in Knowledge

दे॒वो भग॑: सवि॒ता रा॒यो अंश॒
इन्द्रो॑ वृ॒त्रस्य॑ सं॒जितो॒ धना॑नाम् ।
ऋ॒भु॒क्षा वाज॑ उ॒त वा॒ पुरं॑धि॒रव॑न्तु
नो अ॒मृता॑सस्तु॒रास॑: ॥ ५

[1] devo bhagaḥ savitā rāyo amsha
[2] indro vṛtrasya samjito dhanānām
[3] ṛbhukṣhā vāja uta vā purandhir
[4] avantu no amṛtāsaḥ turāsaḥ

[1] (He is the) divine Bhaga-Savitṛ who enjoys in us and is the creator of bliss; (he) is the deity Amsha (Agni).
[2] He is Indra (the divine Mind) that conquers all the wealth which the Coverer (Vṛtra) keeps from us.
[3] (He is) Ṛbhu, the Artisan of plenty; and (she) is the goddess of the many-thoughts,
[4] let all these immortals, who come speedily to our goal, foster us.

[*ṛbhukṣhā:* the Divine Artisans who shape the knowledge in us;
purandhi: goddess of many-thoughts, (7.9.6, 2.1.3);
Amsha: he who gives us our portion in the winning of the knowledge (2.1.6).]

5.42.6: Deeds of Indra Beyond Cognition

म॒रुत्व॑तो॒ अप्र॑तीतस्य
जि॒ष्णोरजू॑र्यत॒: प्र ब्र॑वामा कृ॒तानि॑ ।
न ते॒ पूर्वे॑ मघव॒न्नाप॑रासो॒
न वी॒र्यं१॒॑ नूत॑न॒: कश्च॒नाप॑ ॥ ६

[1] marutvato apratītasya
[2] jiṣhṇor ajūryataḥ pra bravāmā kṛtāni
[3] na te pūrve maghavan na aparāso
[4] na vīryam nūtanaḥ kaḥ chana āpa

[1] (Of) the deeds of Indra beyond visibility and cognition,

[2] victorious and undecaying, let us celebrate.

[3] O Bounteous Lord, neither the ancients, nor their successors

[4] have attained your prowess, nor any present one would attain it.

[*na + āpa:* cannot attain,

apratīta: a + pratīta: beyond visibility and cognition

marutvata: Indra; one who is along with the Maruts, the Life-forces;

ajūryataḥ: undecaying;]

5.42.7: First Donor of Bliss

उप॑ स्तुहि प्रथ॒मं र॑त्न॒धेय॒ं
बृह॒स्पतिं᳚ सनि॒तार॒ं धना॑नाम् ।
यः शंस॑ते स्तुव॒ते शंभ॑विष्ठः
पु॒रू॒वसु॑रा॒गम॒ज्जोहु॑वानम् ॥ ७

[1] upa stuhi prathamam ratnadheyam
[2] bṛhaspatim sanitāram dhanānām
[3] yaḥ shamsate stuvate
[4] shambha-viṣhṭhaḥ
[5] purūvasur āgamat johuvānam

[1] May you glorify the first donor of bliss,
[2] Bṛhaspati, the distributor of riches,
[4] the bestower of happiness,
[3] who is praised by yajamāna with recitation and chants,
[5] and who comes laden with ample wealth to His invoker.

[*shamsate:* praised by *shastra* recitation,

stuvate: praised by stoma chants,

Bṛhaspati: Lord of the Vast (*bṛhat*);]

5.42.8: Liberal Givers are Happy

त॒वोतिभि॒ः सच॑माना॒ अरि॑ष्टा॒
बृह॑स्पते म॒घवा॑नः सु॒वीरा॑ः ।
ये अश्व॒दा उ॒त वा॒ सन्ति॑ गो॒दा
ये वस्त्र॒दाः सु॒भगा॒स्तेषु॒ राय॑ः ॥ ८

[1] tava ūtibhiḥ sachamānā arishṭā
[2] bṛhaspate maghavānaḥ suvīrāḥ
[3] ye ashvadā uta vā santi godā
[4] ye vastradāḥ subhagās teṣhu rāyaḥ

[1] O Bṛhaspati, tended with your protections, men are unharmed by foes,
[2] and become opulent and blessed with heroes (as successors).
[4] Their wealth is full of happiness and they liberally give dwellings,
[3] energies (horses) and cows or knowledge.

[*vastra:* that which protects the riches (vasu); dwellings;]

5.42.9: Those Averse to Devotion

वि॒स॒र्माणं᳚ कृणुहि वि॒त्तमे॑षा॒ं
ये भु॒ञ्जते॒ अपृ॑णन्तो न उ॒क्थैः ।
अप॑व्रतान् प्रस॒वे वा॑वृधा॒नान्
ब्र॑ह्म॒द्विष॒ः सूर्या᳚द् यावयस्व ॥ ९

[1] visarmāṇam kṛṇuhi vittam eṣhām
[2] ye bhuñjate apṛṇanto na ukthaiḥ
[3] apavratān prasave vāvṛdhānān
[4] brahmadviṣhaḥ
[5] sūryāt yāvayasva

[1] Take away the riches from them,
[2] who even on asking do not partake their wealth to the needy, and continue to enjoy their riches alone.
[3] Those who do not perform benevolent deeds, even though they are prospering in their creations (vocation)
[4] and those who averse to wisdom,
[3] may you keep them far away from the Sunshine.

[*ukthaiḥ:* on asking;]

5.42.10: Belittling Those Who Toil for Us

य ओह॑ते र॒क्षसो॑ दे॒ववी॑तावच॒क्रेभि॒स्तं
म॑रुतो॒ नि या॑त ।
यो व॒: शमीं॑ शशमा॒नस्य॒ निन्दा॑त्
तु॒च्छ्यान् कामा॑न् करते सिष्विदा॒नः ॥ १०

[1] ya ohate rakṣhaso devavītau
[2] achakrebhiḥ tam maruto ni yāta
[3] yo vaḥ shamīm shashamānasya nindāt
[4] tuchchhyān kāmān karate siṣhvidānaḥ

[1] Those who invite hostile forces (*rakṣhasa*) to the places of the birth of gods,
[3] those who revile those who offer prayers,
[4] and belittle the wishes of those who toil to serve you,
[2] may you send them into darkness, with wheelless chariots, O Maruts.

[*svid:* sweat;
sishvidānāḥ: those who pour their sweat, i.e., who toil;
devavītau: the advent of gods;]

5.42.11: Adore Rudra

तमु॑ ष्टुहि॒ यः स्वि॒षुः सु॒धन्वा॒
यो विश्व॑स्य॒ क्षय॑ति भेष॒जस्य॑ ।
यक्ष्वा॑ म॒हे सौ॑मन॒साय॑ रु॒द्रं
नमो॑भिर्दे॒वमसु॑रं दुवस्य ॥ ११

[1] tam u ṣhṭuhi yaḥ sviṣhuḥ sudhanvā
[2] yo vishvasya kṣhayati bheṣhajasya
[3] yakṣhvā mahe saumanasāya rudram
[4] namobhir devam asuram duvasya

[1] May you praise him who has the sure arrow and the strong bow,
[2] who is the Lord of every balm that heals.
[3] May you worship Rudra for a comprehensive and sound understanding,
[4] and adore the powerful divinity with surrender.

[Rudra: He is both violent and mighty; he breaks down all defective formations and groupings of the outward and inner life; he is also the supreme healer. See also (5.60.5).]

5.42.12: Deities of Dwellings

दमूं॑नसो अ॒पसो॒ ये सु॒हस्ता॒
वृष्ण॒: पत्नी॑र्न॒द्यो॑ विभ्वत॒ष्टाः ।
सर॑स्वती बृह॒द्दिवो॒त रा॒का
द॑श॒स्यन्ती॑र्वरिवस्यन्तु शु॒भ्राः ॥ १२

[1] damūnaso apaso ye suhastā
[2] vr̥ṣhṇaḥ patnīr
[3] nadyo vibhvataṣhṭāḥ
[4] sarasvatī br̥haddivā uta rākā
[5] dashasyantīr varivasyantu shubhrāḥ

[1] May the deities of dwellings, the gods of skilled work,
[2] goddesses who showerer the energies (on you),
[3] the rivers carved out by Vibhu,
[4] the Goddess Sarasvati and the brilliant Rāka,
[5] and these luminous deities who give felicities in plenty, grant us our aspirations.

[*shubhrāḥ:* luminous;]

5.42.13: Love for His Daughter Earth

प्र सू म॒हे सु॑शर॒णाय॑
मे॒धां गिरँ भ॒रे नव्य॑सीं॒ जाय॑मानाम् ।
य आ॑ह॒ना दु॑हि॒तुर्व॒क्षणा॑सु रू॒पा
मि॑ना॒नो अकृ॑णोदि॒दं नः॑ ॥ १३

[1] pra sū mahe susharaṇāya
[2] medhām giram bhare navyasīm
[3] jāyamānām
[4] ya āhanā duhitur vakṣhaṇāsu rūpā
[5] mināno akṛṇot idam naḥ

[1] To the great and sure protector I offer with surrender,
[2] this freshly inspired song of purity and wisdom;
[3] he is born in us.
[4] Indra has given the streams of energies in various forms to his daughter (earth).
[5] May he do so for us also.

[*pra bhare:* offer,
medha: purity (8.71.5, 8.103.3); sacrifice (8.19.2), power of intelligence (5.27.4)
rūpa mināna: varied dimensions and forms;
navyasīm: freshly inspired;
vakṣhaṇa: energies;
āhana: S gives different meanings to this word in different places. Here he translates it as, *āhanta,* one who showers (the rain), Indra.]

5.42.14: Perfect Laud Reaches Indra

प्र सु॑ष्टु॒तिः स्त॒नय॑न्तं रु॒वन्त॑मि॒ळस्पतिं॑
जरितर्नू॒नम॑श्याः ।
यो अ॑ब्दि॒माँ उ॑दनि॒माँ इय॑र्ति॒ प्र
वि॒द्यु॒ता रोद॒सी उ॒क्षमा॑णः ॥ १४

[1] pra suṣhṭutiḥ stanayantam ruvantam
[2] iḷaspatim jaritar nūnam ashyāḥ
[3] yo abdimān udanimān iyarti pra
[4] vidyutā rodasī ukṣhamāṇaḥ

[1] May your perfect laud to the thundering and roaring (Indra)
[2] reach him truly, the lord of earth, O worshipper.
[3] He moves impelling the clouds and distributes the waters,
[4] illuminating the heaven and earth with his lightning.

[*abdimān:* impelling the clouds;
udanimān: one who has water, rain;
pra iyarti: proceeds;
ukṣhamānaḥ: pouring (the light);
jaritar: worshipper]

5.42.15: Desires For the Good of All

ए॒ष स्तो॒मो मारु॑तं॒ शर्धो॒ अच्छा॑
रु॒द्रस्य॑ सू॒नूँर्यु॑व॒न्यूँरुद॑श्याः ।
कामो॑ रा॒ये ह॑वते मा स्व॒स्त्युप॑
स्तुहि॒ पृष॑दश्वाँ अ॒यासः॑ ॥ १५

[1] eṣha stomo mārutam shardho
achchhā
[2] rudrasya sūnūn yuvanyūn ut ashyāḥ
[3] kāmo rāye havate mā svasti
[4] upa stuhi pṛṣhat-ashvān ayāsaḥ

[1] May this hymn reach up to the presence of mighty Maruts,
[2] the youthful offspring of Rudra.
[3] My intense desires incite me to earn riches for the good of all.
[4] May every one glorify them who go speedily mounted on spotted steeds.

[*shardam mārutam:* mighty hosts of Maruts,

ayāsaḥ: those who go speedily,

ut ashyāḥ achchhā: reach up to their presence (*achchhā*);

pṛṣhat-ashvaḥ: spotted steeds; those endowed with a variety of energies.]

5.42.16: Mother Earth

प्रैष स्तोम॑: पृथि॒वीम॒न्तरि॑क्षं॒
वन॒स्पतीँ॒रोष॑धी रा॒ये अ॑श्याः ।
दे॒वोदे॑वः सु॒हवो॑ भूतु म॒ह्यं मा नो॑
मा॒ता पृ॑थि॒वी दु॑र्म॒तौ धा॑त् ॥ १६

[1] pra eṣha stomaḥ pṛthivīm
antarikṣham
[2] vanaspatīn oṣhadhī rāye ashyāḥ
[3] devodevaḥ suhavo bhūtu mahyam
[4] mā no mātā pṛthivī durmatau dhāt

[1] May our stoma-affirmations reach the (gods) of earth and the mid-region
[2] and may we obtain the trees of delight, the growths of earth, and riches.
[3] May each individual divine power be easily invoked by me.
[4] May not the mother earth be unfavourably disposed to me.

[Earth symbolises the matter or physical body of a human being. Heaven symbolises the mind. The prayer is for a healthy body. Recall the prayer in RV (1.89.8) for a body with firm limbs for carrying on all the cooperative tasks with the Gods.]

5.42.17: Uninterrupted Bliss

उ॒रौ दे॑वा अनिबा॒धे स्या॑म ॥ १७

urau devā anibādhe syāma

O Gods, may we ever enjoy great and uninterrupted bliss.

5.42.18: Well-guided Growth From Ashvins

सम॒श्विनो॒रव॑सा॒ नूत॑नेन मयो॒भुवा॑
सु॒प्रणी॑ती गमेम ।
आ नो॑ र॒यिं व॑हत॒मोत
वी॒राना विश्वा॑न्यमृता॒ सौभ॑गानि ॥ १८

[1] sam ashvinor avasā
[2] nūtanena mayobhuvā
[3] supraṇītī gamema
[4] ā no rayim vahatam
[5] ā uta vīrān ā vishvāni amṛtā
saubhagāni

[3] May we obtain perfect guidance
[1] and protection from the Ashvins,
[2] which is unprecedented and joy-giving.

[4] May the immortals grant us riches,
[5] (grant us) heroes and all the immortal felicities.

[*supraṇīti:* perfect guidance (1.73.1, 4.2.13, 3.15.4)
samgamema: obtain;
avasā: protection or growth;]

5.43: Agni, Sarasvati and Soma

Rishi: Atri Bhaumaḥ

Metre: Trishṭup, 1-15, 17; Ekapadā Virāṭ, 16

1: Milch-Cows
2: Father Heaven and Mother Earth
3: First Offer to God Vāyu
4: Release of Soma by All Actions
5: Soma and Discernment (*dakṣha*)
6: Great Goddess Gna
7: Agni is Like a Father
8: Soma is the Treasure
9: Inspirer of Wise Thoughts
10: Agni Brings the Maruts
11: Goddess Sarasvati
12: Bṛhaspati, the Creator
13: Agni With his Protections
14: Ṛk Mantrās Fondle Agni
15: Couples Serve Agni
16: Uninterrupted Bliss
17: Joy-conferring Protection

5.43.1: Milch-Cows

आ धे॒नवः॒ पय॑सा॒ तूर्ण्य॑र्था॒
अम॑र्धन्ती॒रुप॑ नो यन्तु॒ मध्वा॑ ।
म॒हो रा॒ये बृ॑ह॒तीः स॒प्त विप्रो॑
मयो॒भुवो॑ जरि॒ता जो॑हवीति ॥ १

[1] ā dhenavaḥ payasā tūrṇi-arthā
[2] amardhantīr upa no yantu madhvā
[3] maho rāye bṛhatīḥ sapta vipro
[4] mayobhuvo
[5] jaritā johavīti

[1] May the milch-cows with their quick-flowing sweet milk,
[2] unforgetting, come to our presence.
[5] The worshipper invokes
[3] the great and the vast felicities of the seven illumined seers,
[4] which are vast and joy-diffusing.

[*dhenavaḥ:* milch-cows; nourishing energies. But S interprets them as rivers. Usually Veda uses *dhena* for rivers. *dhenavaḥ* is better rendered as the mighty ones of Heaven.

sapta: seven; corresponding to each one of the seven planes, there is a ecstasy (*ratna*), wisdom (*vipra*), words (*vāṇi),* (3.1.6), rays (1.146.1, 10.8.8) etc.

sapta ṛshayaḥ (10.109.4), seven seers; RV (10.137) mentions the seven riṣhis as, Bhāradvāja, Kashyapa, Gotama, Atri, Vishvāmitra, Jamadagni and Vasiṣhṭha.]

5.43.2: Father Heaven and Mother Earth

आ सु॑ष्टु॒ती नम॑सा वर्त॒यध्यै॒
द्यावा॒ वाजा॑य पृथि॒वी अमृ॑ध्रे ।
पि॒ता मा॒ता मधु॑वचाः सु॒हस्ता॒
भरे॑भरे नो य॒शसा॑वविष्टाम् ॥ २

[1] ā suṣhṭutī namasā vartayadhyai
[2] dyāvā vājāya pṛthivī amṛdhre
[3] pitā mātā

[4] madhu-vachāḥ suhastā
[5] bhare-bhare no yashasau avishṭām

[1] With perfect lauds and surrender, I invoke
[2] the heaven and earth, for obtaining the plenitude.
[3] May the unforgetting father (heaven) and mother (earth),
[4] sweet in speech, with dextrous hands,
[5] and glorious, protect us in every yajña.

[*bhare:* yajña or sacrifice; it is a journey in which protection is required against hostiles.

vāja: plenitude;]

5.43.3: First Offer to God Vāyu

अध्व॑र्यवश्चकृ॒वां॑सो॒ मधू॑नि॒
प्र वा॒यवे॑ भरत॒ चारु॑ शु॒क्रम् ।
होते॑व नः प्रथ॒मः पा॑ह्य॒स्य दे॒व मध्वो॑
ररि॒मा ते॒ मदा॑य ॥ ३

[1] adhvaryavaḥ chakṛvāmso madhūni
[2] pra vāyave bharata chāru shukram
[3] hoteva naḥ prathamaḥ
[4] pāhi asya deva madhvo
[5] rarimā te madāya

[2] To the deity Vāyu, offer the brilliant, delightful,
[1] and sweet Soma prepared by you, O leaders of the pilgrim-rite.
[3] Like the hotṛ-priest, may you be the first
[4] to drink the sweet Soma, O God (Vāyu),
[5] which we are presenting for your rapture.

[*prabharata:* offer;

adhvaryu: leader of the yajña-pilgrimage; priest.]

5.43.4: Release of Soma by All Actions

द॒श क्षिपो॑ युञ्जते बा॒हू
अद्रिं॒ सोम॑स्य॒ या श॑मि॒तारा॑ सु॒हस्ता॑ ।
मध्वो॒ रसं॑ सु॒गभ॑स्तिर्गिरि॒ष्ठां
चनि॑श्चदद् दुदुहे शु॒क्रमं॒शुः ॥ ४

[1] dasha kṣhipo yuñjate bāhū
[2] adrim somasya yā shamitārā suhastā
[3] madhvo rasam su-gabhastir girishṭhām
[4] chanishchadat
[5] duduhe shukram amshuḥ

[1] The ten fingers and the two hands are yoked by
[2] the skilful performer of work to release the Soma with the aid of the pressing stone.
[3] With his skilled hands, the sweet juice at the heights
[4] is squeezed;
[5] finally he releases the pure Delight.

[This verse indicates that every dedicated action done with skill releases the delight of Soma. The pressing stone *'adri'* indicates an instrument of the work. Soma is not merely the juice pressed out of the creeper.

shamī: work, (8.75.14);

shamitā: accomplisher of work, (3.4.10, 7.2.10, 10.110.10).

amshu: delight;]

5.43.5: Soma and Discernment (*dakṣha*)

असा॑वि ते जुजुषा॒णाय॒ सोम॒ः क्रत्वे॒
दक्षा॑य बृह॒ते मदा॑य ।

ह॒री रथे॑ सु॒धुरा॒ योगे॑
अ॒र्वागिन्द्र॑ प्रि॒या कृ॑णुहि हू॒यमा॑नः ॥ ५

[1] asāvi te jujushāṇāya somaḥ kratve
[2] dakṣhāya bṛhate madāya
[3] harī rathe sudhurā yoge
[4] arvāg indra priyā kṛṇuhi hūyamānaḥ

[1] The Soma has been prepared for your acceptance,
[2] for your discernment and great exhilaration.
[3] O Indra, yoking your two dear and strong steeds to your car,
[4] come down to our presence (*arvāg*) on being invoked.

[*jujuṣhāṇa:* accepting, (10.150.2);
yoge: yoking;
dakṣha: discernment;]

5.43.6: Great Goddess Gna

आ नो॑ म॒हीम॒रम॑तिं स॒जोषा॒ ग्नां
दे॒वीं नम॑सा रा॒तह॑व्याम् ।
मधो॒र्मदा॑य बृह॒तीमृ॑त॒ज्ञामाग्ने॑
वह॑ प॒थिभि॑र्देव॒यानैः॑॥ ६

[1] ā no mahīm aramatim sajoṣhā gnām
[2] devīm namasā rātahavyām
[3] madhor madāya
[4] bṛhatīm ṛtajñām
[5] āgne vaha pathibhir devayānaiḥ

[1] The great Goddess Gna is all-pervading, is one in joy with him
[2] who has given the offering with surrender.
[4] (She is) vast and knows the Right;
[5] O Agni, bring her by the paths of the gods
[3] for partaking the Soma and its exhilaration.

5.43.7: Agni is Like a Father

अ॒ञ्जन्ति॒ यं प्र॒थय॑न्तो॒ न विप्रा॑
व॒पाव॑न्तं॒ नाग्निना॒ तप॑न्तः ।
पि॒तुर्न पु॒त्र उ॒पसि॒ प्रेष्ठ॒
आ घ॒र्मो अ॒ग्निमृ॒तय॑न्नसादि ॥ ७

[1] añjanti yam prathayanto na viprā
[2] vapāvantam na agninā tapantaḥ
[3] pitur na putra upasi preṣhṭha
[4] ā gharmo agnim ṛtayan asādi

[4] The blazing Agni is seated near the seeker of Truth
[1] who has been broadened (in his outlook) like a sage by anointing with light,
[2] and who is matured and embodied by Agni hymns,
[3] just as a father is seated near his dear son.

[Translation due to S and Wilson:
The vessel which the priests, celebrating it, supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of sacrifice, upon the fire, like a son on the top of his father.]

[*pṛthayanta:* spread, (10.110.4);
vapāvantam: embodied, (6.1.3); all the different parts of the body are integrated and harmonized into a whole.
tapanta: to cook or to mature;
upasi: seated near;
preṣhṭha: dear (son);
añjanti: annoint (with light);

gharma: blazing,

ṛtayan: seeker of Truth, 5.12.3, 4.8.3, 5.27.4, 10.91.10;]

5.43.8: Soma is the Treasure

अच्छा॑ म॒ही बृ॑ह॒ती शंत॑मा॒ गीर्दू॒तो
न ग॑न्त्व॒श्विना॑ हु॒वध्यै॑ ।
म॒यो॒भुवा॑ स॒रथा या॑तम॒र्वाग्ग॒न्तं नि॒धिं
धुर॑मा॒णिर्न नाभि॑म् ॥ ८

[1] achchhā mahī bṛhatī shamtamā gīr
[2] dūto na gantu ashvinā huvadhyai
[3] mayobhuvā sarathā yātam
[4] arvāg gantam nidhim
[5] dhuram āṇir na nābhim

[1] May this great, vast and happiness-giving utterance
[2] travel like a messenger to summon the twin Ashvins here.
[3] Come, O twin deities, givers of happiness, riding in one chariot.
[4] Come close to us with this treasure
[5] which is precious to us just as an axle to the bolt.

[*nābhi:* navel centre,

āṇi: bolt;

The treasure here is Soma.]

5.43.9: Inspirer of Wise Thoughts

प्र तव्य॑सो॒ नम॑उक्तिं तु॒रस्या॒ऽहं
पू॒ष्ण उ॒त वा॒योर॑दिक्षि ।
या राध॑सा चोदि॒तारा॑ मती॒नां
या वाज॑स्य द्रविणो॒दा उ॒त त्मन् ॥ ९

[1] pra tavyaso nama-uktim turasya aham
[2] pūṣhṇa uta vāyor adikṣhi
[3] yā rādhasā choditārā matīnām
[4] yā vājasya draviṇodā uta tman

[2] I offer to Pūshaṇ and to Vāyu
[1] who are mighty and swift, the word of obeisance.
[3] They both are inspirers of wise thoughts and achievement;
[4] both of them are by themselves granters of plenitude of riches.

[*rādhasa:* achievement, (5.13.6, 7.5.8, 7.16.2)]

5.43.10: Agni Brings the Maruts

आ नाम॑भिर्म॒रुतो॑ वक्षि॒
विश्वा॒ना रू॒पेभि॑र्जातवेदो हुवा॒नः ।
य॒ज्ञं गिरो॑ जरि॒तुः सु॑ष्टु॒तिं च॒
विश्वे॑ गन्त मरु॒तो विश्व॑ ऊ॒ती ॥ १०

[1] ā nāmabhir maruto vakṣhi
[2] vishvān ā rūpebhir
[3] jātavedo huvānaḥ
[4] yajñam giro jarituḥ suṣhṭutim cha
[5] vishve ganta maruto vishva ūtī

[1] May you bring to us the Maruts
[2] with many names and many forms,
[3] who are called by us, O Agni, the knower of all things born.
[4] To this yajña, to the words and to the perfect laud of the worshipper,
[5] come, O Maruts, all of you with your many increasings.

[Here Agni brings the Maruts.

Line 1: addressed to Agni, power of will-in-work.

ā vakṣhi: bring them;

ūtī: increasings;]

5.43.11: Goddess Sarasvati

आ नो॑ दि॒वो बृ॑ह॒तः पर्व॑ता॒दा
सर॑स्वती यज॒ता ग॑न्तु य॒ज्ञम् ।
हवं॑ दे॒वी जु॑जुषा॒णा घृ॒ताची॑
श॒ग्मां॑ नो॒ वाच॑मुश॒ती शृ॑णोतु ॥ ११

[1] ā no divo bṛhataḥ parvatāt
[2] ā sarasvatī yajatā gantu yajñam
[3] havam devī jujuṣhāṇā ghṛtāchī
[4] shagmām no vācham ushatī shṛṇotu

[2] May the Goddess Sarasvati come to our sacred yajña,
[1] from the vast heaven or from the midworld;
[3] May the Goddess who is luminous with clarity, accepting our call,
[4] hear with delight our words with power.

[*ushatī: delight;*

yajatā: sacred, (4.15.8);

shagmām: power;

ghṛtāchī : luminous with clarity, in all its 18 occurrences in RV;]

5.43.12: Bṛhaspati, the Creator

आ वे॒धसं॒ नील॑पृष्ठं बृ॒हन्तं॒ बृ॒ह॒स्पतिं॒
सद॑ने सादयध्वम् ।
सा॒दद्यो॑निं॒ दम॒ आ दी॑दि॒वांसं॒
हिर॑ण्यवर्णमरु॒षं स॑पेम ॥ १२

[1] ā vedhasam nīla-pṛṣhṭham
[2] bṛhantam bṛhaspatim
[3] sadane sādayadhvam sādat yonim
[4] dama ā dīdivāmsam
[5] hiraṇyavarṇam aruṣham sapema

[3] Establish in your subtle body
[2] the vast Bṛhaspati
[1] who is the creator, with his abode in the heights.
[5] Let us serve this Lord who is golden-hued and resplendent
[4] who is seated in our inner chamber and shining everywhere.

[*pṛṣhtha:* heights, (4.3.9);

nīlam: abode, (10.5.2, 10.5.6, 4.1.1);

sapema: serve;]

5.43.13: Agni With his Protections

आ ध॑र्ण॒सिर्बृ॒हद्दि॑वो॒ ररा॑णो॒
विश्वे॑भिर्ग॒न्त्वोम॑भिर्हु॒वानः॑ ।
ग्ना वसा॑न॒ ओष॑धी॒रमृ॑ध्रस्त्रि॒धातु॑शृङ्गो
वृष॒भो व॑यो॒धाः ॥ १३

[1] ā dharṇasir bṛhaddivo rarāṇo
[2] vishvebhir gantu omabhir huvānaḥ
[3] gnā vasāna oṣhadhīr amṛdhraḥ
[4] tridhātu-shṛngo vṛṣhabho vayodhāḥ

[2] When invoked, may Agni come with all his protective faculties,
[1] Agni, the sustainer of all, vast in his radiance and one who gives delight.
[3] He is clothed with energies and with the growths of earth, and is invincible.

[4] His horns are the triple law of working; he is the mighty lord and upholder of our growth.

[*omabhiḥ:* protective faculties;
tridhātu: triple law of working;]

5.43.14: Ṛk Mantrās Fondle Agni

मा॒तुष्प॒दे प॑र॒मे शु॒क्र आ॒योर्वि॑प॒न्यवो॑
रास्पि॒रासो॑ अग्मन् ।
सु॒शेव्यं॒ नम॑सा रा॒तह॑व्या॒: शिशुं॑
मृजन्त्या॒यवो॒ न वा॒से ॥ १४

[1] mātuṣhpade parame shukra āyor
[2] vipanyavo rāspirāso agman
[3] sushevyam namasā rātahavyāḥ shishum
[4] mṛjanti āyavo na vāse

[2] Come, O wise singers, with offerings,
[1] to the most excellent place of the mother (earth) with bright human beings.
[3] They who lavish the offerings with surrender serve tenderly the blissful child (Agni) for his growth,
[4] just like the parents fondle the new born infant.

[*rāspirāsaḥ:* occurs only here in RV; offerings;
vāse: for his growth;]

5.43.15: Couples Serve Agni

बृ॒हद्वयो॑ बृह॒ते तुभ्य॑मग्ने
धिया॒जुरो॑ मिथु॒नास॑: सचन्त ।
दे॒वोदे॑वः सु॒हवो॑ भूतु मह्यं॒
मा नो॑ मा॒ता पृ॑थि॒वी दु॑र्म॒तौ धा॑त् ॥ १५

[1] bṛhat vayo bṛhate tubhyam agne
[2] dhiyājuro mithunāsaḥ sachanta
[3] devodevaḥ suhavo bhūtu mahyam
[4] mā no mātā pṛthivī durmatau dhāt

[2] The couples, who have become lean by their thoughtsful service, serve you,
[1] O Agni, vast with vast expanding powers.
[3] May the most divine among all divine powers be invoked by me,
[4] and may the mother earth keep no ill-thoughts for me.

[May ill-thoughts whether about ourselves or others not arise in me.
jura: lean;
mithunāsa: the sacrificer and his wife.]

5.43.16: Uninterrupted Bliss

उ॒रौ दे॑वा अनिबा॒धे स्या॑म ॥ १६

urau devā anibādhe syāma

O Divine Powers, may we ever enjoy great and uninterrupted bliss.

(Same as 5.42.17)

5.43.17: Joy-conferring Protection

सम॒श्विनो॒रव॑सा॒
नूत॑नेन मयो॒भुवा॑ सु॒प्रणी॑ती गमेम ।
आ नो॑ र॒यिं व॑हत॒मोत वी॒राना विश्वा॑न्यमृता॒
सोभ॑गानि ॥ १७

[1] sam ashvinor avasā
[2] nūtanena mayobhuvā
[3] supraṇītī gamema
[4] ā no rayim vahatam

[5] ā uta vīrān ā vishvāni amṛtā
saubhagāni

Same as (5.42.18), (5.76.5) and (5.77.5).

5.44: I am Yours

Riṣhi: Avatsāra Kāshyapa
Metre: Jagatī, 1-13; Triṣhṭup, 14-15

1: Increase Indra-powers in You
2: Your Name Abides in Truth
3: He is Existence and Supports All
4: Sun Draws Up the Waters
5: O Jīva, Increase Your Protecting Lustres
6: Strength and Hero-power
7: May Sūrya Advance to the Combat
8: The Luminous Name
9: Mind Attached to the Sun
10: Sharing the Plenitude
11: Winging Soul (*shyena*)
12: The Sage Obtains both the Worlds
13: Only He Knows Who Learns and Speaks, not One Who Sleeps
14: Soma the Delight says, 'I am Yours'
15: Friendship with Mantrās

5.44.1: Increase Indra-powers in You

तं प्र॒त्नथा॑ पू॒र्वथा॑ वि॒श्वथे॒मथा॑
ज्ये॒ष्ठता॑तिं बर्हि॒षदं॑ स्व॒र्विद॑म् ।
प्र॒ती॒ची॒नं वृ॒जनं॑ दोहसे गि॒राऽऽशुं
जयं॑न्त॒मनु॒ यासु॒ वर्ध॑से ॥ १

[1] tam pratnathā pūrvathā
[2] vishvatha imathā
[3] jyeṣhṭhatātim barhiṣhadam
svarvidam
[4] pratīchīnam vṛjanam dohase girā
[5] āshum jayantam anu yāsu vardhase

[4] By your words, milk Indra who is in front and is mighty,
[3] who is the eldest, having the vast as his seat and has the knowledge of the Sun,
[1] (you praise) him like ancient sages, our predecessors, the Pitṛs,
[2] and all the sages of our generation, you (praise) him (Indra).
[5] By worshipping him who is swift and victorious, you increase Indra-powers (in yourself).

[*dohase:* milking; Indra is the Cow and the seeker is the milker. Just as the cow yields milk only if its treats are pressed, Indra gives his knowledge and power to the seeker who puts forth the effort. This is a common idea in Veda. See for instance (1.4.1).]

5.44.2: Your Name Abides in Truth

श्रि॒ये सु॒दृशी॒रुप॑रस्य॒ याः
स्व॑र्वि॒रोच॑मानः क॒कुभा॑मचो॒दते॑ ।
सु॒गो॒पा अ॑सि॒ न दभा॑य सुक्रतो
प॒रो मा॒याभि॑र्ऋ॒त आ॑स॒ नाम॑ ते ॥ २

[1] shriye sudṛshīr uparasya yāḥ svar
[2] virochamānaḥ kakubhām achodate
[3] sugopā asi na dabhāya sukrato
[4] paro māyābhir
[5] ṛta āsa nāma te

[2] Impel the waters to flow in all directions for the welfare of all,
[1] O luminous Indra of the svar world, who is perfect in vision.
[3] O Performer of good deeds, you are the auspicious protector, you harm no one (human being).
[4] You excel all knowledge.
[5] Your name abides in truth.

[*achodate:* impel;
yāḥ: waters;
kakubhā: directions;]

5.44.3: He is Existence; He Supports All

अत्यं॑ ह॒विः सं॑चते॒ सच्च॒ धातु॒
चाऽरि॑ष्टगातु॒ः स होता॑ सहो॒भरि॑ः ।
प्र॒सर्स्रा॑णो॒ अनु॑ ब॒र्हिर्वृषा॒
शिशु॒र्मध्ये॒ युवा॒जरो॑ वि॒स्रुहा॑ हि॒तः ॥ ३

[1] atyam haviḥ sachate
[2] sat cha dhātu chā
[3] ariṣhṭa-gātuḥ sa hotā saho-bhariḥ
[4] prasar-srāṇo anu barhir vṛṣhā
[5] shishur madhye yuvā ajaro
[6] visruhā hitaḥ

[1] He speedily accepts the offerings;
[2] he is the existence; he supports all.
[3] His path is free of violence, he is the invoker, and he is full of strength.
[4] He moves in the journey in the vast and he is the showerer of all gifts.
[5] He is an infant, ever-young, exempt from decay
[6] and rests in the midst of far flowing rivers.

[*prasarsrāṇa:* one advancing in the journey (5.12.6);
atyam: galloping (horse);
visruha: the far-flowing (rivers), (6.7.6); S translates it as plants. Note *sṛ* means to release.]

5.44.4: Sun Draws Up the Waters

प्र वं॑ ए॒ते सु॒युजो॒ याम॑न्नि॒ष्टये॒
नीची॑र॒मुष्मै॑ य॒म्यं॑ ऋता॒वृधः॑ ।
सु॒यन्तु॑भिः सर्वशा॒सैर॒भीशु॑भि॒ः
क्रिवि॒र्नामा॑नि प्रव॒णे मु॑षायति ॥ ४

[1] pra va ete suyujo yāman
[2] iṣhṭaye nīchīr amuṣhmai yamya
[3] ṛtā-vṛdhaḥ
[4] su-yantubhiḥ sarva-shāsair
[5] abhīshubhiḥ
[6] krivir nāmāni pravaṇe muṣhāyati

[1] These well-yoked rays of the Sun, in their journey down,
[2] proceed to the sacrificer for satisfying his desires;
[3] (the rays) are the increasers of Truth.
[6] The Sun (or Agni) sucks up (*krivi*) the names from the depths,
[5] with these rays,
[4] which spread easily and are all-pervading.

[*suyantubhiḥ:* those which spread easily;
yamya: Related to Yama, the Sun;
yāman: journey;
amushma: sacrificer;
mushāyati: sucks up;
pravaṇe: depths;

line 6: Sun sucks up all names or secrets in the depths; i.e., we can recover all secrets by meditating on the (inner) Sun.]

5.44.5: O Jīva, Increase Your Protecting Lustres

सं॒जर्भु॑राण॒स्तरु॑भिः सुते॒गृभं॑ वया॒किनं॑
चि॒त्तग॑र्भासु सु॒स्वरु॑ः ।
धा॒र॒वा॒केष्वृ॑जुगाथ शोभसे॒
वर्ध॑स्व॒ पत्नी॑र॒भि जी॒वो अ॑ध्व॒रे ॥ ५

[1] sam-jarbhurāṇas
[2] tarubhiḥ sute-gṛbham vayākinam
[3] chitta-garbhāsu susvaruḥ
[4] dhāra-vākeṣhu ṛjugātha shobhase
[5] vardhasva patnīr abhi jīvo adhvare

[4] You shine in your straight path in the midst of singers,
[1] after accepting
[2] the prepared Soma which delivers us (from misery),
[3] along with the hymns, giving happiness to the mind and spreading it.
[5] O giver of life, increase your protecting lustres in this pilgrim-yajña.

[*vayākinam:* that which causes wideness; Soma;
patni: protecting lustres;]

5.44.6: Strength and Hero-power

या॒दृगे॒व ददृ॑शे ता॒दृगु॑च्यते॒
सं छा॒यया॑ दधि॑रे सि॒ध्रया॒प्स्वा ।
म॒हीम॒स्मभ्य॑मुरु॒षामु॒रु ज्रयो॑
बृ॒हत्सु॒वीर॒मन॑पच्युतं॒ सह॑ः ॥ ६

[1] yādṛg eva dadṛshe tādṛg uchyate
[2] sam chhāyayā dadhire sidhrayā apsu ā
[3] mahīm asmabhyam uruṣhām uru jrayo
[4] bṛhat suvīram anapa-chyutam sahaḥ

[1] Such as (the deity) is beheld, such he is said to be.
[2] They abide in the waters with unified splendour.
[3] May they grant us vast and great riches, with great might,
[4] undecaying strength and full of vast hero-power.

[*chhāya:* splendour;
ā + sam + dadhire: they bear together;]

5.44.7: Sūrya Advances to the Combat

वेत्यग्रु॒र्जनि॑वा॒न् वा अति॒ स्पृध॑ः
समर्य॒ता मन॑सा॒ सूर्य॑ः क॒विः ।
घ्रं॒सं रक्ष॑न्तं॒ परि॑ वि॒श्वतो॑
गय॑म॒स्माकं॒ शर्म॑ वन॒वत्स्वाव॑सुः ॥ ७

[1] veti agrur janivān vā ati spṛdhaḥ
[2] samaryatā manasā sūryaḥ kaviḥ
[3] ghramsam rakṣhantam pari vishvato
[4] gayam asmākam sharma vanavat
[5] svāvasuḥ

[1] Sūrya advances boldly to the combat accompanied by his wife (dawn),
[2] he, the seer, with a mind ready for battle.
[5] May he who has all the riches
[4] grant us a mansion, full of happiness,
[3] which is brilliant and protects us on all sides.

[*ghramsam:* brilliant,
vanavat: grant;
spṛdha: combat;]

5.44.8: The Luminous Name

ज्याया॑ँसम॒स्य य॒तुन॑स्य
के॒तुन॑ ऋषिस्व॒रं च॑रति॒ यासु॒ नाम॑ ते ।
या॒दृश्मि॒न् धायि॒ तम॑प॒स्यया॑ विद॒द्
य उ॑ स्व॒यं वह॑ते॒ यो अरं॑ करत् ॥ ८

[1] jyāyāmsam asya yatunasya
[2] ketuna ṛṣhi-svaram charati yāsu nāma te
[3] yādṛshmin dhāyi
[4] tam apasyayā avidat
[5] ya u svayam vahate so aram karat

[2] This luminous name of yours sung by the seers in the hymns goes
[1] to the superior one, the swift-moving;
[3] Whatever he desires, he sets his mind on it
[4] and gets them by the doer of the works.
[5] He, who himself strives, acquires abundant riches.

[*apasya:* doers of work.
jyāyāmsam: superior;
Note the difference between lines 3 and 4. In line 3, he gets the results by the grace of god through the efforts of others, such as teachers or associates. In line 4 is mentioned his own effort.]

5.44.9: Mind Attached to the Sun

स॒मु॒द्रमा॑सा॒मव॑ तस्थे अग्रि॒मा
न रि॑ष्यति॒ सव॑नं॒ यस्मि॒न्नाय॑ता ।
अत्रा॒ न हार्दि॑ क्रव॒णस्य॑ रेजते॒
यत्रा॑ म॒तिर्वि॒द्यते॑ पूत॒बन्ध॑नी ॥ ९

[1] samudram āsām ava tasthe agrimā
[2] na riṣhyati savanam yasmin āyatā
[3] atrā na hārdi kravaṇasya rejate
[4] yatrā matir vidyate pūta-bandhanī

[1] The chief and best of these our hymns proceed to the ocean-like sun;
[2] that sacrifice does not fail wherein the hymns are chanted extensively.
[4] Where the mind is known to be attached to the pure (Sun),
[3] there the heart's desire of the worshipper remains not unfulfilled.

5.44.10: Sharing the Plenitude

स हि क्ष॒त्रस्य॑ मन॒सस्य॒ चित्ति॑भिरेवाव॒दस्य॑
यज॒तस्य॒ सध्रेः॑ ।
अ॒व॒त्सा॒रस्य॑ स्पृणवाम॒ रण्व॑भि॒ः
शवि॑ष्ठ॒ं वाजं॑ वि॒दुषा॑ चि॒दर्ध्य॑म् ॥ १०

[1] sa hi
[2] kṣhatrasya manasasya chittibhir
[3] evāvadasya yajatasya sadhreḥ avatsārasya
[4] spṛṇavāma raṇvabhiḥ
[5] shaviṣhṭham vājam viduṣhā chit ardhyam

[1] He verily is to be glorified.
[2] With the thoughts of riṣhis Kṣhatra, Manasa,
[3] Evāvada or Avada, Yajata, Sadhri and Avatsara

[4] **which are pleasant, may we strive to win**
[5] **the mighty plenitude to be shared by the wise.**

[The names of the six sages indicate the associated psychological qualities namely: heroism (*kṣhatra*), power of analysis (*manasa*), the things not declared orally (*avada*), that which is to be worshipped (*yajata*), the linking together (*sadhreḥ*), that which descends down from the high plane (*avatsara*).

raṇvabhiḥ: pleasant;

spṛṇavāma: win;

shavișhṭham vājam: the mighty plenitude;]

5.44.11: Winging Soul (*shyena*)

श्ये॒न आ॑सा॒मदि॑तिः क॒क्ष्यो॒३॒॑ मदो॑
वि॒श्ववा॑रस्य यज॒तस्य॑ मा॒यिनः॑ ।
सम॒न्यमं॑न्यमर्थय॒न्त्येत॑वे
वि॒दुर्वि॒षाणं॑ परि॒पान॒मन्ति॒ ते ॥ ११

[1] shyena āsām aditiḥ kakṣhyo mado
[2] vishva-vārasya yajatasya māyinaḥ
[3] sam anyam-anyam arthayanti etave
[4] vidur viṣhāṇam pari-pānamanti te

[1] **The winging soul, the son of Aditi, has this rapturous secret Soma**
[2] **associated with the sages Vishvavāra, Yajata and Māyin.**
[3] **For the drink of the Soma, the riṣhis signal each other.**
[4] **They find the intoxicating Soma-drink nearby.**

[Soma indicates the delight of existence released by every action. Hence it is said to be nearby.

The names of the three riṣhis have psychological meanings also.

vishvavāra: one respected by all;

yajata: one to be worshipped;

māyin: one who has the knowledge of all forms (*mā*, to measure);

kakṣhya: mystery, secret, (1.18.1).]

5.44.12: The Sage Obtains Both the Worlds

स॒दा॒पृ॒णो य॑ज॒तो वि द्विषो॑ वधीद्
बाहुवृ॒क्तः श्रु॑त॒वित् तर्यो॑ व॒ः सचा॑ ।
उ॒भा स व॒रा प्रत्ये॑ति॒ भाति॑ च॒
यदीं॑ ग॒णं भज॑ते सुप्र॒याव॑भिः ॥ १२

[1] sadā-pṛṇo yajato vi dviṣho vadhīt
[2] bāhu-vṛktaḥ shrutavit taryo vaḥ sachā
[3] ubhā sa varā prati eti bhāti cha
[4] yadīm gaṇam bhajate supra-yāvabhiḥ

[1] **May your foes be destroyed by the sages associated with you (namely) Sadāpṛṇa, Yajata,**
[2] **Bāhuvṛkta, Shrutavit, Tarya.**
[3] **The sage attains both the choice worlds and shines brightly,**
[4] **whenever he adores the host of deities with choice hymns and offerings.**

[The six sages symbolise six psychological types namely, one ever-full of riches (*sadāpṛṇo*), worshipper (*yajata*), destroyer of the crooked by strong hands (*bāhuvṛkta*), one who has divine hearing (*shrutavit*), and one who can cross the ignorance to arrive at the light (*tarya*).]

5.44.13: Only He Knows Who Learns and Speaks, Not One Who Sleeps

सु॒तं॑भ॒रो यज॑मानस्य॒ सत्प॑ति॒र्विश्वा॑सा॒मूध॒ः
स धि॒यामु॒दञ्च॑नः ।
भर॑द् धे॒नू रस॑वच्छिश्रिये॒ पयो॑ऽनुब्रुवा॒णो
अध्ये॑ति॒ न स्वपन् ।। १३

[1] sutambharo yajamānasya satpatir
[2] vishvāsām ūdhaḥ
[3] sa dhiyām udañchanaḥ
[4] bharat dhenū rasavat shishriye payo
[5] anubruvāṇo adhi eti na svapan

[1] The lord of being supports the Soma-release for the person performing yajña.
[2] He is the teat of abundance for all;
[3] he lifts up thoughts to a high plane.
[4] The milch-cow (Indra) provides the milk of the wisdom which becomes distributed.
[5] Only he knows this who learns and speaks, not one who sleeps.

[*udha:* teat of abundance;

S interprets this verse assuming that Sutambhara is the son of the Riṣhi Avatsāra, the riṣhi of this hymn.]

5.44.14: Soma the Delight says, 'I am Yours'

यो जा॒गार॒ तमृच॑ः कामयन्ते॒
यो जा॒गार॒ तमु॒ सामा॑नि यन्ति ।
यो जा॒गार॒ तम॒यं सोम॑ आह॒
तवा॒हम॑स्मि स॒ख्ये न्यो॑काः ।। १४

[1] yo jāgāra tam ṛchaḥ kāmayante
[2] yo jāgāra tam u sāmāni yanti
[3] yo jāgāra tam ayam soma āha
[4] tavāham asmi sakhye nyokāḥ

[1] The Rik hymns love him who wakes and watches;
[2] the Sāman mantrās come to him, who is ever vigilant.
[3] The Soma of delight also addresses thus to the man, who is vigilant,
[4] "I am yours, my dwelling is in your friendship".

5.44.15: Friendship with Mantrās

अ॒ग्निर्जा॑गार॒ तमृच॑ः कामयन्ते॒
ऽग्निर्जा॑गार॒ तमु॒ सामा॑नि यन्ति ।
अ॒ग्निर्जा॑गार॒ तम॒यं सोम॑ आह॒
तवा॒हम॑स्मि स॒ख्ये न्यो॑काः ।। १५

[1] agnir jāgāra tam ṛchaḥ kāmayante
[2] agnir jāgāra tam u sāmāni yanti
[3] agnir jāgāra tam ayam soma āha
[4] tavāham asmi sakhye nyokāḥ

[1] Agni is awake; him the Rik mantrās love.
[2] Agni is awake; to him come the Sāman mantrās.
[3] Agni is awake; to him Soma calls thus
[4] "I am yours; my dwelling is in your friendship."

5.45: Saramā (intuition) and the Ray-Cows

Rishi: Sadapṛṇa Ātreyaḥ

Metre: Trishṭup, 1-8,10,11; Purastā jyoti, 9

1: A God Opens the Human Doors
2: Heaven was Made Firm Like a Well-shaped Pillar
3: Supreme Birth of the Great Ones on Earth
4: Maruts Perform the Sacrifice
5: Let Us Destroy Suffering and Unease
6: The Thought by Which Manu Overcame Evil-Desires
7: Sarama going to the Truth Found the Ray-Cows
8: All the Añgirasa Seers Came Together With the Ray-Cows
9: The Swift Bird (*shyena,* soul) Attains to the Soma-delight
10: Waters of the Ocean Descend on Earth
11: May we be Protected by These Thoughts

[Rishi in this hymn speaks of the work of Indra and the Añgirasa seers in the recovery of the Dawn, Ray-Cows and Sun. The first three verses summarize the great achievement. There is an extensive and luminous discussion of this hymn in 'The Secret of the Veda', chapter 20, by (SA). It also explains the work of Saramā, the Goddess of Intuition.]

5.45.1: A God Opens the Human Doors

वि॒दा दि॒वो वि॒ष्यन्नद्रि॑मु॒क्थैरा॑य॒त्या
उ॒षसो॑ अ॒र्चिनो॑ गुः ।
अपा॑वृत व्र॒जिनी॒रुत्स्व॑र्गा॒द्
वि दुरो॒ मानु॑षी॒र्देव आ॑वः ॥ १

[1] vidā divo vishyann adrim ukthair
[2] āyatyā ushaso archino guḥ
[3] apāvṛta vrajinīr ut svar gāt
[4] vi duro mānushīr deva āvaḥ

[1] Severing the hill of heaven by the words, he found them,
[2] the radiant ones of the arriving dawn spreading wide;
[3] He uncovered those that were in the stall of Ray-cows; swar rose up;
[4] A God opened the human doors.

[*divo adrim:* hill of heaven; the hill of our already formed triple existence (matter, life, mind) rises into the heaven (the realm of mind) at its summit.

āyatya: spread wide,

vi āvaḥ: opened,

ut gāt: rose up,

vishyann: severed; this hill is severed by Indra;

line 3: the hidden knowledge symbolised by the cows (*guḥ*) in the hill is released; Swar, the highest heaven of the superconscient is manifested by the upward streaming of the brilliant rays, mentioned in line 2.

Line 4: Opening of doors; see (5.5.5).]

5.45.2: Heaven was Made Firm Like a Well-shaped Pillar

वि सूर्यो॑ अ॒मतिं॒ न श्रियं॑ सा॒दोर्वा॒द्
गवां॑ मा॒ता जा॑न॒ती गा॑त् ।
धन्व॑र्णसो न॒द्य१॒ः खादो॑अर्णा॒ः
स्थूणे॑व॒ सुमि॑ता दृंहत॒ द्यौः ॥ २

[1] vi sūryo amatim na shriyam sāt
[2] ā urvāt gavām mātā jānatī gāt
[3] dhanva-arṇaso nadyaḥ khādo arṇā
[4] sthūṇeva sumitā dṛmhata dyauḥ

[1] The sun spread widely to strength and glory, like splendor;
[2] The mother of the Ray-Cows (the Dawn) came from the wideness, instinct with knowledge;
[3] The rivers became rushing floods, which cleft (their channels);
[4] Heaven (mind) was made firm like a well-shaped pillar.

[*khāda:* to eat; to erode the banks;

dhanva-arṇasa: rushing-floods;

line 3: The rivers of truth descend in their rushing streams and make a channel here (in our bodies) for the waters.

line 4: Heaven, the mental-being, is perfected to support the vast Truth of the higher or immortal life that is now made manifest on earth (SA); see also line 4 in next verse.

vi sāt: spread widely;

amati अम॑तिं has two different meanings, depending on the accent marks on the individual letters in it.

amati अ॒मतिं : splendour, also in (1.73.2), (addressed to Agni);

अम॑तिः: ignorance or unconsciousness, (1.53.4), (4.11.6).]

5.45.3: Supreme Birth of the Great Ones on Earth

अ॒स्मा उ॒क्थाय॒ पर्व॑तस्य॒ गर्भो॑
म॒हीनां॑ ज॒नुषे॑ पू॒र्व्याय॑ ।
वि पर्व॑तो॒ जिही॑त॒ साध॑त॒
द्यौरा॒विवा॑सन्तो दसयन्त॒ भूम॑ ॥ ३

[1] asmā ukthāya parvatasya garbho
[2] mahīnām janushe pūrvyāya
[3] vi parvato jihīta sādhata dyaur
[4] āvivāsanto dasayanta bhūma

[1] To this word, the contents of the pregnant hill (came forth)
[2] for the supreme birth of the Great Ones;
[3] the hill parted asunder; heaven was perfected;
[4] they lodged (upon the earth) and distributed the largeness.

[*mahimānam:* the Great Ones; the rivers (or the dawns);

sādhata: perfected; the work of heaven was accomplished;

Line 4: The largeness of truth released from heaven is lodged here upon earth — in all the physical being. Line 4 of (5.45.2) is similar;

bhūma: largeness or vast;

bhūma vidya: a well known *upāsana* in Chandogya U. (7.23.2). It is believed that *bhūna* in RV (10.149.3) is same as this *bhūma.*]

5.45.4: Maruts Perform the Sacrifice

सू॒क्तेभि॑र्वो॒ वचो॑भिर्दे॒वजु॑ष्टै॒रिन्द्रा॒
न्व१॒ग्नी अव॑से हु॒वध्यै॑ ।
उ॒क्थेभि॒र्हि ष्मा॑ क॒वयः॑ सुय॒ज्ञा
आ॒विवा॑सन्तो म॒रुतो॒ यज॑न्ति ॥ ४

[1] sūktebhir vo vachobhir deva-jushṭair
[2] indrā nu agnī avase huvadhyai

[3] ukthebhir hi ṣhmā kavayaḥ suyajñā
[4] āvivāsanto maruto yajanti

[1] With the words of perfect speech that are loved by the Gods,
[2] Indra and Agni call you for increase;
[3] Like the seers who by their seer-knowledge do well the sacrificial work.
[4] the Maruts by these illumining words perform the sacrifices.

[*āvivasanta:* illumining, (8.19.13, 4.11.5);
sūkta: perfect speech;]

5.45.5: Let Us Destroy Suffering and Unease

[This mantra is an exhortation and mutual encouragement to his fellow seekers, to do even as the Fathers and attain the same divine results.]

एतो॒ न्व१॒॑द्य सु॒ध्यो॒३॒॑ भवा॑म॒ प्र
दु॒च्छुना॑ मिनवामा॒ वरी॑यः ।
आ॒रे द्वेषां॑सि सनु॒तर्द॑धा॒माऽया॑म॒
प्राञ्चो॒ यज॑मान॒मच्छ॑ ॥ ५

[1] eto nu adya sudhyo bhavāma pra
[2] duchchhunā minavāmā varīyaḥ
[3] āre dveṣhāmsi sanutar dadhāmā
[4] ayāma prāñcho yajamānam achchha

[1] Come now; today let us become perfected in thought.
[2] Let us destroy suffering and unease; let us embrace the higher good;
[3] Far from us let us put always all hostile things.
[4] Let us go forward towards the master of the sacrifice.

[*dveṣhāmsi:* hostiles; all the things that attack and divide;
yajamāna: Master of the sacrifice; divine powers.]

5.45.6: Thought Overcomes Evil-desires

एता॒ धियं॑ कृ॒णवा॑मा सखा॒योऽप॒
या मा॒ताँ ऋ॑णु॒त व्र॒जं गोः ।
यया॒ मनु॑र्वि॑शिशि॒प्रं जि॒गाय॒
यया॑ व॒णिग्व॒ङ्कुरापा॒ पुरी॑षम् ॥ ६

[1] etā dhiyam kṛṇavāmā sakhāyo
[2] apa yā mātām ṛṇuta vrajam goḥ
[3] yayā manur vishi-shipram jigāya
[4] yayā vaṇig vaṅgkur āpā purīṣham

[1] O friends, let us create the thought,
[2] which is the Mother (Aditi) and which removes the screening pen of the Ray-cows;
[3] with this (thought) Manu overcame the evil-desires,
[4] and the wandering merchant could get his wealth in the waters.

[*purīshyam:* water (for S); dwell in the waters,
āpā: get, (S),
vishishipra: evil desires;
manu: the first human being, mental being;
apa ṛṇuta: uncover, remove the screen.]

5.45.7: Sarama Found the Ray-Cows

[In this verse and the next is described the action of Sarama, the goddess of intuition. She (or intuition) goes straight to the truth by the straight path of the truth and not through the crooked paths of doubt and error. She delivers the Truth out of the veil of darkness and false appearance; it is through the illuminations discovered by her that the seer-mind can attain to the complete revelation of the truth.]

अनू॑नो॒दत्र॒ हस्त॑यतो॒ अद्रि॒रार्च॒न्
येन॒ दश॑ मा॒सो नव॑ग्वाः ।
ऋ॒तं य॒ती स॒रमा॒ गा अ॑विन्द॒द्विश्वा॑नि
स॒त्याङ्गि॑राश्चकार ॥ ७

[1] anūnot atra hastayato adrir
[2] ārchan yena dasha māso navagvāḥ
[3] ṛtam yatī saramā gā avindat
[4] vishvāni satyā añgirāḥ chakāra

[1] Here cried the stone impelled by the hand
[2] whereby the Navāgvā seers chanted the hymn for ten months;
[3] Sarama going to the Truth found the Ray-Cow;
[4] Añgirasa seers made all things true.

[*adri:* stones used in squeezing the Soma creepers for releasing the juice; the instrument of work for releasing the delight. Hence the reference to 'cry' (*anūnot),* the sound of joy;

Sarama: goddess of intuition; her work is mentioned in 10.108;

Navagvāḥ seers: see (5.29.12, 5.45.11);

Intuition: see 5.7.4).]

5.45.8: The Añgirasa Seers Came With the Ray-Cows

विश्वे॑ अ॒स्या व्यु॒षि माहि॑नाया॒:
सं यद्गोभि॒रङ्गि॑रसो॒ नव॑न्त ।
उत्सं॑ आसां॑ पर॒मे स॒धस्थ॑
ऋ॒तस्य॑ प॒था स॒रमा॑ विद॒द् गाः ॥ ८

[1] vishve asyā vyuṣhi māhināyāḥ
[2] sam yat gobhir añgiraso navanta
[3] utsa āsām parame sadhastha
[4] ṛtasya pathā saramā vidad gāḥ

[4] By the path of Truth, Sarama found these Ray-Cows.
[1] When in the dawning of this Vast One,
[2] all the Añgirasa seers came together with the Ray-Cows;
[3] there was a fountain of these (Rays) in the supreme world.

[*vyūṣhi:* dawnings; Uṣha representing the infinite Aditi; (1.113.19) declares that Uṣha is the face of mother Aditi.]

5.45.9: The Swift Bird (*shyena,* soul) Attains to the Soma-delight

आ सूर्यो॑ यातु स॒प्ताश्व॒: क्षेत्र॒ं
यद॑स्योर्वि॒या दी॑र्घया॒थे ।
र॒घुः श्ये॒नः प॑तय॒दन्धो॒ अच्छा॒
युवा॑ क॒विर्दी॑दय॒द् गोषु॒ गच्छ॑न् ॥ ९

[1] ā sūryo yātu sapta-ashvaḥ kṣhetram
[2] yat asya urviyā dīrgha-yāthe
[3] raghuḥ shyenaḥ patayat andho achchhā
[4] yuvā kavir dīdayat goṣhu gachchhan

[1] The seven-horsed Sun rises towards his field
[2] which spreads wide for him at the end of the long journey.

[3] The swift Bird attains to the Soma in front.
[4] The young seer attains to that field of Ray-Cows.

[Sun represents the light of the superconscient or the truth-conscious knowledge; the field *kshetra* represents the luminous ocean, the realms of the superconscient.

shyena: bird; the standard symbol of soul which grasps the Soma or delight (*andha*);] .

5.45.10: Waters of the Ocean Descend on Earth

आ सूर्यो॑ अरुहच्छु॒क्रमर्णो॑ऽयु॑क्त॒
यद्ध॒रितो॑ वी॒तपृ॑ष्ठाः ।
उ॒द्गा न नाव॑मनयन्त॒ धीरा॑
आशृण्व॒तीरापो॑ अ॒र्वाग॑तिष्ठन् ॥ १०

[1] ā sūryo aruhat shukram arṇo
[2] ayukta yat dharito vīta-pṛshṭhāḥ
[3] udgā na nāvam anayanta dhīrā
[4] ā-shṛṇvatīr āpo arvāk atishṭhan

[1] The Sun ascends to the luminous ocean,
[2] as soon as he unyokes his bright-backed steeds.
[3] Like a ship guided by the thinkers,
[4] the waters of that ocean descend upon man in response to their call.

5.45.11: Protected by These Thoughts

धियं॑ वो अ॒प्सु द॑धिषे स्व॒र्षां
ययात॑र॒न् दश॑ मा॒सो नव॑ग्वाः ।
अ॒या धि॒या स्या॑म दे॒वगो॑पा
अ॒या धि॒या तु॑तु॒र्यामात्यंहः॑ ॥ ११

[1] dhiyam vo apsu dadhishe svarshām
[2] yayātaran dasha māso navagvāḥ
[3] ayā dhiyā syāma devagopā
[4] ayā dhiyā tuturyāma ati amhaḥ

[1] I hold for you in the waters the thought that wins the possession of the Sun-world,
[2] whereby the Navagvās have completed the ten-months (rite).
[3] By these thoughts, may we be protected by the Gods.
[4] By these thoughts, may we pass safe completely beyond the affliction and sin.

[*apsu:* waters; the energies of the seven rivers;

dhiyam: the thoughts; the seven-headed thought born from the truth and found by the seer Ayāsya as mentioned in RV (1.62.7). RV (10.108.8) mentions both Ayāsya, the Navagva seers and Sarama.

Line 1: S interprets it as 'I recite the hymn for (obtaining) rain', but the phrase *dhiyam dadhishe* means 'I think, I hold in thought or meditate', everywhere in the RV.]

5.46: The Blessings of All the Gods

Rishi: Pratikshatra Ātreyaḥ
Metres: Jagatī, 1,3-7; Trishṭup, 2,8

1: Conduct Me by the Right Path
2: May the Gods be Pleased
3: Savitṛ Increases in Us
4: Vishṇu
5: Pūshan
6: Wide-pervading Aditi
7: Goddesses, Swift to Our Call
8: Spouses of the Gods

5.46.1: Conduct Me by the Right Path

ह॒यो न वि॒द्वाँ अ॑युजि स्व॒यं धु॒रि
तां व॑हामि प्र॒तर॑णीमव॒स्युव॑म् ।
नास्या॑ वश्मि वि॒मुचं॒ नावृतं॒ पुन॑र्वि॒द्वान्
प॒थः पु॑रए॒त ऋ॒जु ने॑षति ॥ १

[1] hayo na vidvān ayuji svayam dhuri
[2] tām vahāmi prataraṇīm avasyuvam
[3] na asyā vashmi vimucham
[4] na āvṛtam punar
[5] vidvān pathaḥ pura-eta ṛju neṣhati

[1] The one who knows attaches himself to his task, like a horse to a chariot.
[2] I also bear that task whose goal is farther beyond and which leads to safety.
[3] I seek for no release,
[4] neither see a way of turning back therefrom.
[5] May he, who knows the way, conduct me by the right path.

5.46.2: May the Gods be Pleased

अग्न॒ इन्द्र॒ वरु॑ण॒ मित्र॒ देवा॒ः
शर्धः॒ प्र य॑न्त॒ मारु॑तो॒त वि॑ष्णो ।
उ॒भा नास॑त्या रु॒द्रो अध॒ ग्नाः
पू॒षा भगः॒ सर॑स्वती जुषन्त ॥ २

[1] agna indra varuṇa mitra devāḥ
[2] shardhaḥ pra yanta
[3] māruta uta viṣhṇo
[4] ubhā nāsatyā rudro adha gnāḥ
[5] pūṣhā bhagaḥ sarasvatī juṣhanta

[1] May the Gods Agni, Indra, Varuṇa and Mitra
[2] confer strength on us,
[3] the Maruts and Viṣhṇu also.
[4] May the two Nāsatyās (Ashvins), Rudra, the spouses of the Gods,
[5] Pūṣhan, Bhaga and Sarasvati be pleased by our adoration.

5.46.3: Savitṛ Increases (in us)

इ॒न्द्रा॒ग्नी मि॒त्रावरु॒णादि॑तिं॒ स्वः॑
पृथि॒वीं द्यां म॒रुतः॒ पर्व॑ताँ अ॒पः ।
हु॒वे विष्णुं॑ पू॒षणं॒ ब्रह्म॑ण॒स्पतिं॒ भगं॒ नु
शंसं॑ सवि॒तार॑मू॒तये॑ ॥ ३

[1] indrāgnī mitrāvaruṇā aditim svaḥ
[2] pṛthivīm dyām marutaḥ parvatām apaḥ
[3] huve viṣhṇum pūṣhaṇam
[4] brahmaṇaspatim bhagam nu
[5] shamsam savitāram ūtaye

[1] I invoke Indra and Agni, Mitra and Varuṇa, the Sun (*svar*),
[2] the Earth, the Heaven, Parvatā (nature) and Waters.
[3] I invoke Viṣhṇu, Pūshan,
[4] Brahmaṇaspati and Bhaga
[5] and the adorable Savitṛ for the increase.

[*shamsam:* adorable;
ūtaye: increase (of their powers in us);
parvatā: see 5.41.9]

5.46.4: Viṣhṇu Who Never Errs

उ॒त नो॒ विष्णु॑रु॒त वातो॑ अ॒स्रिधो॑
द्रविणो॒दा उ॒त सोमो॒ मय॑स्करत् ।

उत ऋभव उत राये नो अश्विनोत
त्वष्टोत विभ्वानु मंसते ॥ ४

[1] uta no vishṇur uta vāto asridho
[2] draviṇodā uta somo mayaskarat
[3] uta ṛbhava uta rāye no ashvinā uta
[4] tvashṭā uta vibhvā anu mamsate

[1] May Vishṇu, and Vāyu, who never err,
[2] and Soma, the bestower of riches, create bliss in us.
[3] May the Ṛbhus, the Ashvins,
[4] Tvashtri and Vibhva favour us with felicities (*rāye*).

[*asridha:* one who never errs;
Vibhva is one of the Ṛbhu deities.]

5.46.5: May Pūshan Grant us Happiness

उत त्यन्नो मारुतं शर्ध आ गमद्
दिविक्षयं यजतं बर्हिरासदे ।
बृहस्पतिः शर्म पूषोत नो यमद् वरूथ्य१
वरुणो मित्रो अर्यमा ॥ ५

[1] uta tyat no mārutam shardha ā gamat
[2] divikshayam yajatam barhir āsade
[3] bṛhaspatiḥ sharma pūshā
[4] uta no yamat varūthyam
[5] varuṇo mitro aryamā

[1] May the adorable company of the Maruts
[2] come to us to take their sacred seats.
[3] May Bṛhaspati and Pūsha grant us happiness
[5] which is (like) an armour.
[4] May Varuṇa, Mitra and Aryama (do the same).

[*varūthyam:* armour;]

5.46.6: Wide-pervading Aditi

उत त्ये नः पर्वतासः सुशस्तयः
सुदीतयो नद्य१स्त्रामणे भुवन् ।
भगो विभक्ता शवसावसा गमदुरुव्यचा
अदितिः श्रोतु मे हवम् ॥ ६

[1] uta tye naḥ parvatāsaḥ sushastayaḥ
[2] sudītayo nadyaḥ trāmaṇe bhuvan
[3] bhago vibhaktā shavasā avasā gamat
[4] uru-vyachā aditiḥ shrotu me havam

[1] May the dwellers on the hills with perfect words and
[2] the beneficent rivers (dynamical energies), keep us safe from harm.
[3] May Bhaga, the apportioner of wealth, come with abundance and protection.
[4] May this wide-pervading Aditi hear my invocation.

[*parvatāsa:* the beings on the many-tiered hill of existence;
sushastayaḥ: perfect words; refers to the thunder;
Aditi: See (5.42.1) and (5.69.3).]

5.46.7: Goddesses Swift to Our Call

देवानां पत्नीरुशतीरवन्तु नः
प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते
ता नो देवीः सुहवाः शर्म यच्छत ॥ ७

[1] devānām patnīr ushatīr avantu naḥ
[2] prāvantu naḥ tujaye vājasātaye
[3] yāḥ pārthivāso yā apām api vrate
[4] tā no devīḥ suhavāḥ
[5] sharma yachchhata

[1] May the wives of the gods desiring (our good) protect us.

[2] May they protect us so that we obtain vigorous successors and the gain of plenitude.

[3] O goddesses, whether of earth, or those who govern the energies (waters),

[4] may you, who are swift to our call,

[5] bestow upon us felicity.

[*suhavāḥ:* swift to our call;]

5.46.8: Spouses of the Gods

उ॒त ग्ना व्य॑न्तु
दे॒वप॑त्नीरिन्द्रा॒ण्य१॒॑ग्नाय्या॒श्विनी॒ राट् ।
आ रोद॑सी वरुणा॒नी शृ॑णोतु॒ व्यन्तु॑ दे॒वीर्य
ऋ॒तुर्जनी॑नाम् ॥ ८

[1] uta gnā vyantu devapatnīr
[2] indrāṇi agnāyī ashvinī rāṭ
[3] ā rodasī varuṇānī shṛṇotu
[4] vyantu devīr ya ṛtur janīnām

[1] May the Goddesses, spouses of the Gods, accept (our offerings).

[2] May Indrāṇi, Agnāyī, the radiant Ashvins,

[3] the Heaven, Earth and Varuṇāni together hear our invocation.

[4] May the Goddesses and the mother of the seasons (divine timing) accept (our offering).

5.47 Secret Form and the Supreme State

Rishi: Pratiratha Ātreyaḥ

Metre: Trishṭup

1: Awakener of the Daughter Earth
2: The Navel of Immortality
3: Sun
4: Three-fold Rays From the Supreme Plane
5: Secret Form
6: Weave Garments of Rays
7: May We Have the Supreme State

[This hymn describes the birth and growth of the spiritual knowledge in human beings symbolized by the dawn and the rise of the Sun. The dawn in verse 1 and 2 is the initiator of the preliminaries of spiritual knowledge. The rise of the first rays of Sun, the spiritual knowledge itself is imaged in mantra 3. The mantrās four through six describe the work of Sun. The last mantra is a prayer for the solar powers Mitra and Varuṇa and the divine will Agni who grants us the peace even amidst work and movement.]

5.47.1: Awakener of the Daughter Earth

प्र॒यु॒ञ्ज॒ती दि॒व ए॑ति ब्रुवा॒णा म॒ही मा॒ता
दु॑हि॒तुर्बो॒॑धय॑न्ती ।
आ॒विवा॑सन्ती युव॒तिर्म॑नी॒षा
पि॒तृभ्य॒ आ सद॑ने॒ जोहु॑वाना ॥ १

[1] prayuñjatī diva eti bruvāṇā mahī mātā
[2] duhitur bodhayantī

[3] āvivāsantī yuvatir manīṣhā
[4] pitṛbhya ā sadane johuvānā

[1] **The great mother comes from the heaven urging men to their tasks and praised (by many);**
[2] **she is the awakener of her daughter, earth.**
[3] **Ever young with the thinking mind, she illumines all.**
[4] **When invoked, she comes along with the fore-fathers to our subtle body.**

[*manīṣhā:* thinking mind;]

5.47.2: The Navel of Immortality

अ॒जि॒रास॒स्तद॑प॒ ईय॑माना
आतस्थि॒वांसो॑ अ॒मृत॑स्य॒ नाभि॑म् ।
अ॒न॒न्तास॑ उ॒रवो॑ वि॒श्वत॑: सी॒ं
परि॒ द्यावा॑पृथि॒वी य॑न्ति॒ पन्था॑: ॥ २

[1] ajirāsaḥ tadapa īyamānā
[2] ātasthivāmso amṛtasya nābhim
[3] anantāsa uravo vishvataḥ sīm
[4] pari dyāvāpṛthivī yanti panthāḥ

[1] **The swift (rays) move to bring the day.**
[2] **They abide in contact with the navel of immortality.**
[3] **The rays, unlimited and wide,**
[4] **spread everywhere through heaven and earth.**

[*īyamāna:* moving;
panthāḥ: rays;
ajira: swift in movement;
tadapa: meaning not clear; task of bringing the day (S).]

5.47.3: Sun

उ॒क्षा स॑मु॒द्रो अ॑रु॒षः सु॑प॒र्णः
पूर्व॑स्य॒ योनिं॑ पि॒तुरा वि॑वेश ।
मध्ये॑ दि॒वो निहि॑त॒: पृश्नि॒रश्मा॒
वि च॑क्रमे॒ रज॑सस्पा॒त्यन्तौ॑ ॥ ३

[1] ukṣhā samudro aruṣhaḥ suparṇaḥ
[2] pūrvasya yonim pitur ā vivesha
[3] madhye divo nihitaḥ pṛshnir ashmā
[4] vi chakrame rajasaḥ pāti antau

[1] **The sun, the showerer, with his red winging rays has risen from the ocean**
[2] **and has entered the native abode of the Puruṣha or father.**
[3] **The many-tinted and pervading Sun, established in the middle of the heaven,**
[4] **proceeds to both extremities of the heaven and (thus) protects the world.**

5.47.4: Rays From the Supreme Plane

च॒त्वार॑ ईं॑ विभ्रति क्षेम॒यन्तो॒
द॒श गर्भं॑ च॒रसे॑ धापयन्ते ।
त्रि॒धात॑वः प॒रमा अ॑स्य॒ गावो॑
दि॒वश्च॑रन्ति॒ परि॑ स॒द्यो अन्ता॑न् ॥ ४

[1] chatvāra īm bibhrati kṣhemayanto
[2] dasha garbham charase dhāpayante
[3] tridhātavaḥ paramā asya gāvo
[4] divaḥ charanti pari sadyo antān

[1] **The four directions bear him up, realising their own welfare.**
[2] **The ten regions of space invigorate this infant to travel his daily course.**

[3] His three-fold rays from the supreme plane
[4] swiftly traverse round the boundaries of the heaven.

[*garbham:* infant;]

5.47.5: Secret Form

इ॒दं वपु॑र्नि॒वच॑नं
जनास॒श्चर॑न्ति॒ यन्न॒द्य॑स्त॒स्थुराप॑ः ।
द्वे यदीं॑ बिभृ॒तो मा॒तुर॒न्ये इ॒हेह॑
जा॒ते य॒म्या॒३॑ सब॑न्धू ॥ ५

[1] idam vapur nivachanam janāsaḥ
[2] charanti yat nadyaḥ tasthur āpaḥ
[3] dve yat īm bibhṛto mātur anye iheha
[4] jāte yamyā sabandhū

[1] (Behold) O men, this secret body
[2] from which the rivers flow and the waters dwell;
[4] originating in the midworld and having close allies and controlling the world,
[3] the two along with others support the Sun here.

[*nivachanam:* secret;
two: day and night;
mātu: midworld;
jāte: originating;
yat īm: Sun;]

5.47.6: Weave Garments of Rays

वि त॑न्वते॒ धियो॑ अस्मा॒ अपां॑सि॒
वस्त्रा॑ पु॒त्राय॑ मा॒तरो॑ वयन्ति ।
उ॒प॒प्र॒क्षे वृष॑णो॒ मोद॑माना
दि॒वस्प॒था व॒ध्वो॑ य॒न्त्यच्छ॑ ॥ ६

[1] vi tanvate dhiyo asmā apāmsi
[2] vastrā putrāya mātaro vayanti
[3] upaprakṣhe vṛṣhaṇo modamānā
[4] divas pathā vadhvo yanti achchha

[1] For him worshippers extend their thoughts and works of adoration,
[2] and for him mothers weave garments of rays.
[3] Rejoicing in the contact of their impregnation,
[4] the rays come to our presence by the path of the sky (to meet him).

[*vadhvo:* consorts, rays of Sun;
apāmsi: works;]

5.47.7: May We Have the Supreme State

तद॑स्तु मित्रावरुणा॒ तद॑ग्ने॒
शं यो॒रस्मभ्य॑मि॒दम॑स्तु श॒स्तम् ।
अ॒शी॒महि॑ गा॒धमु॒त प्र॑ति॒ष्ठां
नमो॑ दि॒वे बृ॑ह॒ते साद॑नाय ॥ ७

[1] tat astu mitrāvaruṇā tat agne
[2] sham yoḥ asmabhyam
[3] idam astu shastam ashīmahi
[4] gādham uta pratiṣhṭhām
[5] namo dive bṛhate sādanāya

[1] O Mitra and Varuṇa, O Agni,
[3] accept this hymn of praise.
[2] May we have the peace-in-movement.
[4] May we have a supreme state of consciousness and also stability.
[5] We offer our homage to the celestial place of rest which is vast.

[*sham yoḥ:* peace in movement; according to the rishis we can be at peace in all conditions, whether physically resting or in motion, during mental action or quiescence;
gādham: supreme state;]

5.48 Usha, Agni & Varuṇa

Rishi: Pratibhānu Ātreyaḥ
Metre: Jagatī

[The first two mantrās deal with the work of Usha, the divine dawn.]

1: Adoration to the Divine Splendour
2: Discoveries of Knowledge
3: Indra's Hundred Rays
4: Behold the Actions of Agni
5: Varuṇa and Bhaga

5.48.1: Adoration to the Divine Splendour

कदु॑ प्रि॒याय॒ धाम्ने॑ मनामहे॒
स्वक्ष॑त्राय॒ स्वय॑शसे म॒हे व॒यम् ।
आ॒मे॒न्यस्य॒ रज॑सो॒ यद॒भ्र आँ अ॒पो
वृ॑णा॒ना वि॑त॒नोति॑ मा॒यिनी॑ ॥ १

[1] kadu priyāya dhāmne manāmahe
[2] sva-kṣhatrāya sva-yashase mahe vayam
[3] āmenyasya rajaso yat abhra ām
[4] apo vṛṇānā vitanoti māyinī

[1] How and when shall we offer adoration to the benevolent splendour
[2] which is self-renowned and self-sovereign, and vast;
[4] of her own choice, the māya-power, spreads the waters (energies)
[3] above the clouds over the unbounded midworld.

[*priyā:* splendour;
māyinī: the power of formations (*māya*);
āmenyasya: unbounded;]

5.48.2: Discoveries of Knowledge

ता अ॑त्नत व॒युनं॑ वी॒रव॑क्षणं
स॒मान्या वृ॒तया॒ विश्व॒मा रजः॑ ।
अपो॒ अपा॑ची॒रप॑रा॒ अपे॑जते॒
प्र पूर्वी॑भिस्तिरते दे॒वयुर्जनः॑ ॥ २

[1] tā atnata vayunam vīra-vakṣhaṇam
[2] samānyā vṛtayā vishvam ā rajaḥ
[3] apo apāchīr aparā apejate
[4] pra pūrvābhiḥ tirate devayur janaḥ

[1] These dawns diffuse the discoveries of knowledge that is apprehended by the wise;
[2] they overspread the whole world with the light which is of same form and is all pervasive.
[3] The persons devoted to the gods disregards the dawns which have turned back and those yet to come (*aparā*);
[4] They increase their understanding by the dawns that have preceded.

[*vishvam vṛtayā:* all-pervading radiance;
apāchi: (the dawns) 'which have turned back'; it refers to the beginnings of the knowledge which were not pursued further. Symbolically the preliminary knowledge of the dawn has returned to its source.
pratirate: understanding;]

5.48.3: Indra's Hundred Rays

आ ग्राव॑भिरह॒न्ये॑भिर॒क्तुभि॒र्वरि॑ष्ठं॒
वज्र॒मा जि॑घर्ति मा॒यिनि॑ ।
श॒तं वा॒ यस्य॑ प्र॒चर॒न्त्स्वे दमे॑
सं॒वर्तय॑न्तो॒ वि च॑ वर्तय॒न्नहा॑ ॥ ३

[1] ā grāvabhir ahanyebhir aktubhir
[2] varishṭham vajram ā jigharti māyini
[3] shatam vā yasya pracharan sve
dame
[4] sam-vartayanto vi cha vartayan ahā

[1] **Accepting the offerings of Soma-delight given by the pressing stones**
[2] **Indra sharpens the Vajra weapon against the beguiler Vṛtra.**
[3] **His hundred (rays) serve him in his own abode,**
[4] **sending away and bringing back the revolving days.**

[*ā grāvabhir:* (Soma) generated from the pressing stones, i.e., the Soma delight released by effort.
varishṭam: sharpens;
māyini: beguiler;]

5.48.4: Behold the Actions of Agni

ताम॑स्य री॒तिं प॑र॒शोरि॑व॒
प्रत्यनी॑कमख्यं भु॒जे अ॑स्य॒ वर्प॑सः ।
सचा॒ यदि॑ पितु॒मन्त॑मिव॒ क्षयं॒
रत्नं॒ दधा॑ति॒ भर॑हूतये वि॒शे ॥ ४

[1] tām asya rītim parashor iva prati
[2] anīkam akhyam bhuje asya varpasaḥ
[3] sachā yadi pitumantam iva kṣhayam
[4] ratnam dadhāti
[5] bhara-hūtaye vishe

[1] **I behold the actions of Agni which are (sharp) like the edge of an axe.**
[2] **the flame-force has revealed his luminous form which is enjoyable by all.**
[5] **The worshipper performing the yajña prays (or calls) to Agni,**
[4] **he (Agni) bestows on him bliss;**
[3] **and he is like an abode full of Soma-delight.**

[*prati parasho:* like a deputy of the axe,
bhara-hūtaye: one who prays or calls (*hūtaye*) (to Agni) in the place of yajña (*bhara*).
akhyam: has revealed;
varpase: form;
anīkam: flame-force;]

5.48.5: Varuṇa and Bhaga

स जि॒ह्वया॒ चतु॑रनीक ऋञ्जते॒
चारु॒ वसा॑नो॒ वरु॑णो॒ यत॑न्न॒रिम् ।
न तस्य॑ विद्म पुरुष॒त्वता॑ व॒यं
यतो॒ भग॑: सवि॒ता दाति॒ वार्य॑म् ॥ ५

[1] sa jihvayā chatur-anīka ṛñjate
[2] chāru vasāno varuṇo yatan arim
[3] na tasya vidma puruṣhatvatā vayam
[4] yato bhagaḥ savitā dāti vāryam

[2] **Varuṇa moves dispelling the forces of darkness, wearing beautiful lustre,**
[1] **and blazing with his fiery tongue in the four quarters.**

[3] We can never know the omnipotency of the gracious supreme creator,
[4] whereby Bhaga Savitri bestows his choice gifts.

5.49: Friendship of Gods

Rishi: Pratiprabha Ātreyaḥ
Metre: Trishṭup

1: O Gods, I Desire Your Friendship
2: Divine Savitṛ
3: Great Achievers
4: The Rivers Impel the Energies
5: Offerings with Surrender

5.49.1: O Gods, I Desire Your Friendship

दे॒वं वो॑ अ॒द्य स॑वि॒तार॒मेषे॒
भगं॑ च॒ रत्नं॑ वि॒भज॑न्तमा॒योः ।
आ वां॑ नरा पुरुभुजा ववृत्यां दि॒वेदि॑वे
चिदश्विना सखी॒यन् ॥ १

[1] devam vo adya savitāram eṣhe
[2] bhagam cha ratnam vibhajantam āyoḥ
[3] ā vām narā purubhujā
[4] vavṛtyām dive-dive
[5] chit ashvinā sakhīyan

[1] On behalf of you (fellow worshippers), I approach the Divine Savitri
[2] and Bhaga who distribute the bliss among mortals.
[3] O Ashvins, leaders, enjoyers of many,
[4] I implore your daily presence
[5] desiring your friendship.

[*āvavṛtyām:* repeated (visits);
āvṛtti: repetition;]

5.49.2: Divine Savitṛ

प्रति॑ प्र॒याण॒मसु॑रस्य वि॒द्वान्त्सू॒क्तैर्दे॒वं
स॑वि॒तारं॑ दुवस्य ।
उप॑ ब्रुवीत॒ नम॑सा विजा॒नञ्ज्येष्ठं॑ च॒
रत्नं॑ वि॒भज॑न्तमा॒योः ॥ २

[1] prati prayāṇam asurasya vidvān
[2] sūktair devam savitāram duvasya
[3] upa bruvīta namasā
[4] vijānan jyeṣhṭham cha
[5] ratnam vibhajantam āyoḥ

[2] Serve the divine Savitri with auspicious hymns,
[1] knowing the approach of the mighty one.
[3] With surrender praise him,
[4] knowing that he is the first one
[5] and the distributor of bliss among mortals.

[*duvasyati:* serve with your works;]

5.49.3: Great Achievers

अ॒द॒त्र॒या दय॑ते॒ वार्या॑णि
पू॒षा भगो॒ अदि॑ति॒र्वस्त॑ उ॒स्रः ।
इन्द्रो॒ विष्णु॒र्वरु॑णो मि॒त्रो अ॒ग्निरहा॑नि
भ॒द्रा जन॑यन्त द॒स्माः ॥ ३

[1] adatrayā dayate vāryāṇi
[2] pūṣhā bhago aditir
[3] vasta usraḥ
[4] indro viṣhṇur varuṇo mitro agnir
[5] ahāni bhadrā janayanta dasmāḥ

[2] O Pūshan, Aditi and Bhaga,
[1] bestow the desirable enjoyments,
[3] the luminous herd of rays, and the robes.
[4] May Indra, Vișhṇu, Varuṇa, Mitra, Agni
[5] generate the days of light which give the happy-good.

[*adatraya:* objects of enjoyment;

bhadrā: happy-good;

vasta: robe; dwelling; here it is something which offers protection from the hostiles.]

5.49.4: The Rivers Impel the Energies

तन्नो॑ अन॒र्वा स॑वि॒ता वरू॑थं॒
तत्सिन्ध॑व इ॒षय॑न्तो॒ अनु॑ ग्मन् ।
उप॒ यद्वोचे॑ अध्व॒रस्य॒ होता॑
रा॒यः स्या॑म॒ पत॑यो॒ वाज॑रत्नाः ॥ ४

[1] tat no anarvā savitā varūtham
[2] tat sindhava ișhayanto anu gman
[3] upa yat voche adhvarasya hotā
[4] rāyaḥ syāma patayo vājaratnāḥ

[1] May the invincible Savitṛ grant us an armour of protection
[2] and may the rivers of energy impel it to us;
[3] for this I, the summoning priest of this pilgrimage-sacrifice, voice my prayers in their vicinity;
[4] may we be the lords of riches (felicities) and have the plenitude of bliss.

[*anarvā:* that which no foe endangers, free from all littleness;

varūtham: armour of protection (1.23.11, 1.58.9, ...); a closely related word is in (5.24.1). Strangely S translates it as 'covetable riches'. Note the riches comes again in line 4. Also the epithet 'invincible' in line 1 and 'protection' go together.]

5.49.5: Offerings with Surrender

प्र ये वसु॑भ्य॒ ईव॒दा नमो॒ दुर्ये॑
मि॒त्रे वरु॑णे सू॒क्तवा॑चः ।
अवै॒त्वभ्वं॑ कृणु॒ता वरी॑यो
दि॒वस्पृ॑थि॒व्योरव॑सा मदेम ॥ ५

[1] pra ye vasubhya īvat ā namo duḥ
[2] ye mitre varuṇe sūkta-vāchaḥ
[3] ava etu abhvam
[4] kṛṇutā varīyo
[5] divas-pṛthivyor avasā madema

[3] May abundant riches reach the yajamāna,
[1] who hastens his offerings with surrender to the Vasus and
[2] who offers appropriate hymns of praise to Mitra and Varuṇa.
[4] O gods, confer on him all felicities.
[5] May we rejoice in the protection of heaven and earth.

[*praduḥ:* to offer,

abhvam: abundant riches.]

5.50: Savitṛ, the Creator

Rișhi: Svastya Ātreyaḥ
Metre: Anușhṭup, 1-4; Pañgkti, 5

1: Choose Light for Nourishment
2: Praise to You and Praise to Other Deities
3: Savitṛ Blocks Our Foes
4: Dwellings with Children
5: Happiness and Well-being

[RV (5.81) is also dedicated to the deity Savitṛ.]

5.50.1: Choose Light for Nourishment

विश्वो॑ दे॒वस्य॑ ने॒तुर्मर्तो॑ वुरीत स॒ख्यम् ।
विश्वो॑ रा॒य इ॑षुध्यति
द्यु॒म्नं वृ॑णीत पु॒ष्यसे॑ ॥ १

[1] vishvo devasya netur
[2] marto vurīta sakhyam
[3] vishvo rāya iṣhudhyati
[4] dyumnam vṛṇīta puṣhyase

[2] Let every mortal solicit the friendship
[1] of the All-Gods for getting their guidance.
[3] Let every person be impelled and uplifted towards all the felicities;
[4] For nourishment, let him choose the light.

[*udhyati:* uplifted;]

5.50.2: Praise to You and Praise to Other Deities

ते ते॑ देव नेत॒र्ये॑ चे॒माँ अ॑नु॒शसे॑ ।
ते रा॒या ते॑ ह्या॒३॑पृचे॒
सचे॑महि सच॒थ्यैः॑ ॥ २

[1] te te deva netar ye
[2] cha imān anushase
[3] te rāyā te hi āpṛche
[4] sachemahi sachathyaiḥ

[1] O divine leader, those who praise you are yours;
[2] and the others too who serve the other divine powers.
[3] May both the groups be full of riches.
[4] We seek to unite our riches with our desires.

5.50.3: Savitṛ Blocks Our Foes

अतो॑ न॒ आ नॄनति॑थी॒नत॒ः पत्नी॑र्दशस्यत ।
आ॒रे विश्वं॑ पथे॒ष्ठां
द्वि॒षो यु॑योतु॒ यूयु॑विः ॥ ३

[1] ato na ā nṝn atithīn ataḥ patnīr
[2] dashasyata
[3] āre vishvam patheṣhṭhām
[4] dviṣho yuyotu yūyuviḥ

[2] Serve
[1] the deities (*nṛn*), our guests, and their wives.
[4] May the divine discriminator Savitṛ drive far away every adversary,
[3] and all who block our way (*patheṣhṭhām*).

[*yūyuvi:* the discriminator between truth and falsehood, (S).

āre yuyotu: drive far away.

5.50.4: Dwellings with Children

यत्र॒ वह्नि॑र॒भिहि॑तो दु॒द्रव॒द् द्रोण्यः॑ प॒शुः ।
नृ॒मणा॑ वी॒रप॒स्त्योऽर्णा॒
धीरे॑व॒ सनि॑ता ॥ ४

[1] yatra vahnir abhihito
[2] du-dravat́ droṇyaḥ pashuḥ
[3] nṛmaṇā vīra-pastyo
[4] arṇā dhīreva sanitā

[4] Like a skilful wife, they obtain
[3] dwellings (bodies) with hero-power and god-mind,
[1] where fire (Agni) is set
[2] and swiftly run the Ray-cows towards their pens.

[Persons with aspiration (Agni) and knowledge (Ray-cows) will get the bodies with heroism and god-mind.
arṇā: skilful;]

5.50.5: Happiness and Well-being

ए॒ष ते॑ देव ने॒ता र॒थस्पति॒ः शं र॒यिः ।
शं रा॒ये शं स्व॒स्तय॑ इष॒ःस्तुतो॑ मनामहे
दे॒वस्तुतो॑ मनामहे ॥ ५

[1] eṣha te deva netā rathaspatiḥ
[2] sham rayiḥ
[3] sham rāye
[4] sham svastaya iṣhastuto manāmahe
[5] devastuto manāmahe

[1] May divine leader, the lord of the chariot,
[2] with the riches, (come) for our happiness.
[3] May the riches be for our happiness.
[4] We, the singers of the impeller Savitṛ, praise him for happiness and well-being.
[5] We, the devout worshippers, adore him.

5.51 Mantrās for Our Well-being

Riṣhi: Svastyātreya
Metre: Gāyatrī, 1-4; Ushṇik, 5-10;
Jagatī Triṣhṭup, 11-13; Anuṣhṭup, 14-15

1: Agni, Come for Soma Drink
2: Thinking of Truth
3: Deities Active in the Morning
4: Soma-delight Apportioned
5: O Vāyu, Come for the Soma-Drink
6: Drink Fronts the Delight
7: Soma Mixed with Knowledge
8: O Agni, Come Like the Seer Atri
9: Mitra and Varuṇa
10: Ādityās and Vasus
11: Perfect Consciousness
12: Laud Vāyu for Well-being
13: Ṛbhus, the Divine Artisans and Rudra
14: Goddess Aditi
15: Move with Others in Right Understanding

[The mantrās 11-15 are called svasti mantrās. They call on various gods such as Ashvina, Puṣha etc to bestow bliss on us in all our activities.]

5.51.1: Agni, Come for Soma Drink

अग्ने॑ सु॒तस्य॑ पी॒तये॒
विश्वै॒रूमे॑भि॒रा ग॑हि ।
दे॒वेभि॑र्ह॒व्यदा॑तये ॥ १

[1] agne sutasya pītaye
[2] vishvair ūmebhir ā gahi
[3] devebhir havya-dātaye

[1] O Agni, for drinking the prepared Soma
[2] come along with all the protecting deities;
[3] come to the yajamāna who gives the offering to the Gods.

[*ūmebhiḥ:* protecting (deities);]

5.51.2: Thinking of Truth

ऋ॒तधी॑तय॒ आ ग॑त॒ सत्य॑धर्माणो अध्व॒रम् ।
अ॒ग्नेः पि॑बत जि॒ह्वया॑ ॥ २

[1] ṛta-dhītaya
[2] ā gata satya-dharmāṇo adhvaram
[3] agneḥ pibata jihvayā

[2] O Gods, come to our yajña-pilgrimage, you whose law of being is Truth and
[1] who have the thinkings of truth;
[3] drink the Soma with the tongue of Agni.

5.51.3: Deities Active in the Morning

विप्रे॑भि॒र्विप्र॑ सन्त्य
प्रा॒त॒र्याव॑भि॒रा ग॑हि ।
दे॒वेभि॒: सोम॑पीतये ॥ ३

[1] viprebhir vipra santya
[2] prātar-yāvabhir
[3] ā gahi devebhiḥ soma-pītaye

[1] O benignant, who is wise among the wise,
[3] come to drink the Soma-delight
[2] along with the deities who are active in the morning-yajña.

[*santya:* benignant;]

5.51.4: Soma-delight Apportioned

अ॒यं सोम॑श्च॒मू सु॒तोऽम॑त्रे॒ परि॑ षिच्यते ।
प्रि॒य इन्द्रा॑य वा॒यवे॑ ॥ ४

[1] ayam somaḥ
[2] chamū suto amatre pari ṣhichyate
[3] priya indrāya vāyave

[1] May the Soma-delight,
[3] be acceptable to Indra and Vāyu,
[2] which is prepared and effused into the ladles and poured into the vessel.

[*chamū:* (poured into) ladles; properly apportioned;
amatre: different vessels meant for different deities;]

5.51.5: O Vāyu, Come for the Soma-drink

वाय॒वा या॑हि वी॒तये॑
जु॒षा॒णो ह॒व्यदा॑तये ।
पिबा॑ सु॒तस्यान्ध॑सो अ॒भि प्रय॑:॥ ५

[1] vāyavā yāhi vītaye
[2] juṣhāṇo havya-dātaye
[3] pibā sutasya andhaso
[4] abhi prayaḥ

[1] O Vāyu, come for the enjoyment,
[2] rejoicing in the yajamāna giving the offerings
[3] and drink the pressed Soma
[4] which has delight within.

[*prayaḥ:* delight;
vītaye: for enjoyment; for advent, (6.16.10)]

5.51.6: Drink Fronts the Delight

इन्द्र॑श्च वायवेषां सु॒ताना॑ं पी॒तिम॑र्हथः ।
ताञ्जु॑षेथामरे॒पसा॑व॒भि प्रय॑: ॥ ६

[1] indraḥ cha vāyo
[2] eṣhām sutānām pītim arhathaḥ
[3] tān juṣhethām arepasau
[4] abhi prayaḥ

[2] Drink the pressed Soma, O gods who have the power.
[1] O Indra and Vāyu,
[3] O deities, free of evil, take pleasure in the offerings
[4] which front the delight.

5.51.7: Soma Mixed with Knowledge

सु॒ता इन्द्रा॑य वा॒यवे॒ सोमा॑सो॒ दध्या॑शिरः ।
नि॒म्नं न य॑न्ति॒ सिन्ध॑वो॒ऽभि प्रय॑ः ॥ ७

[1] sutā indrāya vāyave somāso
[2] dadhi-āshiraḥ
[3] nimnam na yanti sindhavo
[4] abhi prayaḥ

[1] For Indra and Vāyu, the Soma juice has been prepared
[2] mixed with curds.
[3] Just as rivers flow into a lower region (from a higher plane),
[4] the delight is coming down towards you (within us) speedily.

[*dadhi-āshiraḥ:* mixed with *dadhi,* curds. In the ritual, the Soma is mixed with milk, curds and barley, signifying rays of knowledge, subtle intellect and dense of external knowledge respectively;

dadhi: that which holds the thought; subtle intellect;

nimnam: lower region;

abhi yanti: come down speedily;]

5.51.8: O Agni, Come Like the Seer Atri

स॒जूर्विश्वे॑भिर्दे॒वेभि॑र॒श्विभ्या॑मु॒षसा॑ स॒जूः ।
आ या॑ह्यग्ने अत्रि॒वत्सु॒ते र॑ण ॥ ८

[1] sajūr vishvebhir devebhir
[2] ashvibhyām uṣhasā sajūḥ
[3] ā yāhi agne atrivat sute raṇa

[1] Accompanied by all the gods,
[2] and accompanied by the twin deities Ashvins, and by dawns,
[3] come, O Agni, and take delight in the Soma offering like the sage Atri.

5.51.9: Mitra and Varuṇa

स॒जूर्मि॒त्रावरु॑णाभ्यां स॒जूः सोमे॑न॒ विष्णु॑ना ।
आ या॑ह्यग्ने अत्रि॒वत्सु॒ते र॑ण ॥ ९

[1] sajūr mitrā-varuṇābhyām
[2] sajūḥ somena viṣhṇunā
[3] ā yāhi agne atrivat sute raṇa

[1] Accompanied by Mitra and Varuṇa,
[2] accompanied by Viṣhṇu and Soma,
[3] come, O Agni, and like the sage Atri take delight in the Soma offering.

5.51.10: Ādityās and Vasus

स॒जूरा॑दि॒त्यैर्वसु॑भिः
स॒जूरिन्द्रे॑ण वा॒युना॑ ।
आ या॑ह्यग्ने अत्रि॒वत्सु॒ते र॑ण ॥ १०

[1] sajūr ādityair vasubhiḥ
[2] sajūr indreṇa vāyunā
[3] ā yāhi agne atrivat sute raṇa

[1] Accompanied by Ādityās and Vasūs, and
[2] accompanied by Indra and Vāyu
[3] come, O Agni and like the sage Atri, take delight in the Soma offering.

[The word Āditya always refers to the spiritual Sun as in RV (1.50.12). Āditya is used for Mitra also in RV (3.59.2) and to Varuṇa in RV (1.24.15). The plural Ādityās (*āditebhyaḥ*) refers to the children of Aditi. Taittirīya Brāhmaṇa and Araṇyaka describe the number of Ādityās as six, eight, twelve etc.]

Svasti Mantrās for Well-being (11-15)

5.51.11: Perfect Consciousness

स्व॒स्ति नो मिमीताम॒श्विना॒ भग॑ः
स्व॒स्ति दे॒व्यदि॑तिरन॒र्वण॑ः ।
स्वस्ति पू॒षा असु॑रो दधातु नः
स्व॒स्ति द्यावा॑पृथि॒वी सु॑चे॒तुना॑ ॥ ११

[1] svasti no mimītām ashvinā bhagaḥ
[2] svasti devi aditir anarvaṇaḥ
[3] svasti pūṣhā asuro dadhātu naḥ
[4] svasti dyāvā-pṛthivī suchetunā

[1] May Ashvins who build (the body of delight in us) and Bhaga who distributes the felicities be blissful to us.

[2] May the Goddess Aditi who is free from all littleness (or who is immovable) be blissful to us.

[3] May the mighty Pūṣhan bestow happiness on us.

[4] May the Heaven and Earth bestow well-being with perfect consciousness.

[*mimīta:* to build;
svasti: bliss, well-being;]

5.51.12: Laud Vāyu for Well-being

स्व॒स्तये॑ वा॒युमुप॑ ब्रवामहै॒ सोमं॑
स्व॒स्ति भुव॑नस्य॒ यस्पति॑ः ।
बृह॒स्पतिं॒ सर्व॑गणं स्व॒स्तये॑
स्व॒स्तय॑ आदि॒त्यासो॑ भवन्तु नः ॥ १२

[1] svastaye vāyum upa bravāmahai
[2] somam svasti bhuvanasya yaspatiḥ
[3] bṛhaspatim sarva-gaṇam svastaye
[4] svastaya ādityāso bhavantu naḥ

[1] We laud Vāyu for our well-being;

[2] we laud Soma, the protector of the world, for our well-being.

[3] we laud Bṛhaspati, the lord of the hosts, for our well-being.

[4] May the Ādityās be for our well-being.

5.51.13: Ṛbhus, the Divine Artisans and Rudra

विश्वे॑ दे॒वा नो॑ अ॒द्या स्व॒स्तये॑
वैश्वान॒रो वसु॑र॒ग्निः स्व॒स्तये॑ ।
दे॒वा अ॑वन्त्वृ॒भव॑ः स्व॒स्तये॑
स्व॒स्ति नो॑ रु॒द्रः पा॒त्वंह॑सः ॥ १३

[1] vishve devā no adyā svastaye
[2] vaishvānaro vasur agniḥ svastaye
[3] devā avantu ṛbhavaḥ svastaye
[4] svasti no rudraḥ pātu amhasaḥ

[1] May the All-Gods be for our bliss and well-being now.

[2] May Agni, the Universal Divine Will and Force, and the Vasus, the master of riches, be for our bliss and well-being.

[3] May the divine artisans, Ṛbhūs, protect us for our well-being.

[4] May Rudra protect us from all narrowness or sin (*amhasa*) for our well-being.

5.51.14: Goddess Aditi

स्व॒स्ति मि॑त्रावरुणा
स्व॒स्ति प॑थ्ये रेवति ।
स्व॒स्ति न॒ इन्द्र॑श्चा॒ग्निश्च॑
स्व॒स्ति नो॑ अदिते कृधि ॥ १४

[1] svasti mitrāvaruṇā
[2] svasti pathye revati
[3] svasti na indraḥ cha agniḥ cha
[4] svasti no adite kṛdhi

[1] May Mitra and Varuṇa be for our well-being.
[2] May Pathya guide us towards the riches.
[3] May Indra and Agni bestow bliss on us.
[4] May the Goddess of Infinity, Aditi, create bliss in us.

[*revati:* riches;]

5.51.15: Move With Others in Right Understanding

स्व॒स्ति पन्था॒मनु॑ चरेम
सूर्याचन्द्र॒मसा॑विव ।
पुन॒र्दद॒ताघ्न॑ता
जान॒ता सं ग॑मेमहि ।। १५

[1] svasti panthām anu charema
[2] sūryā-chandramasau iva
[3] punar dadatā aghnatā
[4] jānatā sam gamemahi

[1] May we ever follow the path of peace and bliss
[2] like the Sun and Moon.
[4] In right understanding and full cooperation, may we move with others,
[3] in mutual give and take, without causing injury to each other.

[*jānatā:* right understanding;
dadatā: mutual give and take;
aghnatā: not causing injury;
sam-gamemahi: move with others;]

Section IV: Sūktās (5.52 - 5.61)

Maruts, the Thought-Gods

(118 Manträs)

A. Titles of the 10 Sūktās

B. Maruts in the Veda

C. Riṣhis of this Section

D. Text, Translation and Commentary

A. Titles of the ten Sūktās

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B. Maruts in the Veda

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance." [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇās* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudraha,* 1.39.7; *rudrāsaḥ,* 1.39.4.

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣhṭha,* (1.23.8); *marutvantam Indra,* (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Thought and Mind

It is appropriate for us to distinguish between 'thoughts' and 'mind' in the psychology of the sages of the Vedic periods and the later periods. The viewpoint is best expressed in the following quotation: "Mind is an instrument of formation, of organization and action, and it is in these functions that it attains its full value and real usefulness." [The Mother, Collected Works]. The mind collects the information given by the five senses and stores the information in the memory about earlier sense contacts.

Thoughts are mental entities formed and released by the mind. Each one of us forms these thoughts and releases them. Once they are released, their life is independent of the mind that formed them and they travel around according to their own laws. Each thought has an idea in it. When the thought travels, it is caught by the minds of all persons who offer a welcome to it and the thought spreads the idea it contains to the mind of the recipient. The power of thought depends on the power given to it by the originator. As Sri Aurobindo says elsewhere, the thought containing the three words of equality, fraternity and liberty were originated by some sage endowed with immense power; but they were welcomed, as it were, only in France, causing the great French Revolution which popularized the three words.

A thought released by a person joins together with similar thoughts released by others and they form a group like the flock of birds. A flock of birds in the Rig Veda is a common symbol for Maruts, RV (1.37.9). They travel together, acquire more and more power, and finally return to the originators with their power augmented by the power of the kindred thoughts. Thus a person who radiates thoughts of love and harmony receives in turn the thoughts of love and harmony and thus this tendency in him/her becomes stronger. Similarly, a person who is always critical of others is continuously radiating thoughts of criticisms and recriminations and he/she continuously receives criticisms of his/her actions or behaviour.

Mind organizes the thoughts, analyses the situation and takes appropriate action. The action may be on the physical plane like travel from one place to another, or the action may be on the mental plane like preferring one intellectual viewpoint to another. When the mind makes its decision, it gives the appropriate instruction to the organs of action to carry out the task.

The originators of thoughts need not be human beings on earth. They can be the typal beings, the Gods and the demons or rākṣhasās detailed in an earlier essay.

The symbolism of the weapons of Maruts such as bows, arrows, etc., are given in (5.57.2).

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *svar* and the truths of Indra." [Sri Aurobindo, SV] "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. That brings about the blossoming of knowledge, power, etc." [T.V. Kapālī Sāstry].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Rishi repeatedly calls upon the Maruts to ward off such attacks. "The rākshasās who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10) detailed in Section III. Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted this mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣhasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

The powers of Maruts are so strong that they create the *rasa* of life even in the physical sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscient, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brahmana (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Araṇyaka (5.4.8.26) declares Maruts to be the Rays of Sun.

C. Riṣhis of this Section

All these 10 Sūktās are due to the seer Shyāvāshva Ātreyaḥ.

D. Text, Translation and Commentary

5.52: Mentalise the Maruts Who Create Harmony

Riṣhi: Shyāvāshva Ātreyaḥ

Metre: Anuṣhṭup, 1-5,7-15; Paṅgktiḥ, 6,16,17

1: Inspiration from Nature's Self-force
2: Maruts Protect the March
3: We Mentalise the Vast Expansion of Maruts
4: Protection
5: Perfect in Force of Achievement
6: They Move Towards Knowledge
7: They Increase (our) Earth-space
8: Skill to Shape the Luminous Power
9: They Broke Open the Material Hill
10: Paths in Us and Out of Us
11: They Are Thoughts From the Supreme
12: Unseen Extenders of My Being
13: Creators of Harmony
14: They Rush Forward with Thy Thoughts
15: Mentalises These Godheads
16: Rudra and Priṣhni
17: Purify in Yamuna

5.52.1: Inspiration from Nature's Self-force

प्र श्या॑वाश्व धृष्णु॒याऽर्चा॑ म॒रुद्भि॒र्ऋक्व॑भिः ।
ये अ॑द्रो॒घम॑नुष्व॒धं
श्रवो॒ मद॑न्ति या॒ज्ञिया॑ः ॥ १

[1] pra shyāvāshva dhṛṣhṇuyā archā
[2] marudbhir ṛkvabhiḥ

[3] ye adrogham anu-ṣhvadham
[4] shravo madanti yājñiyāḥ

[1] Forward! Shyavashva, violently on with thy illumined thought,
[2] (aided by) by the Maruts who sing to thee their riks;
[4] these gods of the sacrifice have rapture of an inspiration
[3] that betrays them not, for it follows Nature's self-forming force.

[*adrogham:* which betrays not;
ṣhvadha (svadha): Nature's self-force;
yajñiyāḥ: gods of sacrifice,
pra: forward]

5.52.2: Maruts Protect the March

ते हि स्थि॒रस्य॒ शव॑सः॒ सखा॑यः॒
सन्ति॑ धृष्णु॒या ।
ते याम॒न्ना धृ॑ष॒द्विन॒स्त्मना॑
पान्ति॒ शश्व॑तः ॥ २

[1] te hi sthirasya shavasaḥ sakhāyaḥ
[2] santi dhṛṣhṇuyā
[3] te yāman ā dhṛṣhat-vinaḥ tmanā pānti
[4] shashvataḥ

[2] Violent are they,
[1] yet comrades of a firm gleaming Strength;
[3] full of boldness in their driving, they protect thy march by their self-truth.
[4] but they are linked each to each.

[*tmanā:* self-truth;
yāma: march;]

5.52.3: We Mentalise the Vast Expansion of Maruts

ते स्प॒न्द्रासो॒ नोक्षणोऽति॑
ष्कन्दन्ति॒ शर्व॑रीः ।
म॒रुता॒मधा॒ महो॑ दि॒वि क्ष॒मा च॑ मन्महे ॥ ३

[1] te spandrāso na ukṣhaṇo
[2] ati ṣhkandanti sharvarīḥ
[3] marutām adhā maho
[4] divi kṣhamā cha
[5] manmahe

[1] Swift-charging bulls of the diffusion,
[2] they leap beyond our Nights;
[4] then in their heaven as on our earth
[5] we mentalise
[3] the vast expansion of the Maruts.

5.52.4: Perfection

म॒रुत्सु॑ वो दधीमहि॒
स्तोमं॑ य॒ज्ञं च॑ धृष्णु॒या ।
विश्वे॒ ये मानु॑षा यु॒गा पान्ति॒ मर्त्यं॑ रि॒षः ॥ ४

[1] marutsu vo dadhīmahi
[2] stomam yajñam cha
[3] dhṛṣhṇuyā
[4] vishve ye mānuṣhā yugā pānti
[5] martyam riṣhaḥ

[1] In the Maruts we establish
[2] affirmation and sacrifice;
[3] and by their bold violence
[4] they protect throughout our human epochs
[5] our mortality from the Enemy's harms.

[stoma: the affirming laud]

5.52.5: Perfect in Force of Achievement

अर्हन्तो॒ ये सु॒दान॑वो॒ नरो॒ असा॑मिशवसः ।
प्र य॒ज्ञं य॒ज्ञिये॑भ्यो दि॒वो अ॑र्चा म॒रुद्भ्य॑ः ॥ ५

[1] arhanto ye sudānavo naro
[2] asāmi-shavasaḥ
[3] pra yajñam yajñiyebhyo divo archā
[4] marudbhyaḥ

[1] They are soul-strengths that became adept in us for conquest,
[2] perfect in force of achievement.
[3] Forward through heaven, (you) illumine with thy verse
[4] for the Maruts, gods of the sacrifice.

[*nara:* soul-strengths;
asāmi: unequalled, perfect;
pradiva: forward through heaven;
arhanta: adept;]

5.52.6: They Move Towards Knowledge

आ रु॒क्मैरा यु॒धा नर॑
ऋ॒ष्वा ऋ॒ष्टीर॑सृक्षत ।
अन्वे॑ना॒ँ अह॑ वि॒द्युतो॑ म॒रु॒तो जज्झ॑तीरिव
भा॒नुर॑र्त॒ त्मना॑ दि॒वः ॥ ६

[1] ā rukmair ā yudhā nara
[2] ṛshvā ṛshṭīr asṛkṣhata
[3] anu enām aha vidyuto maruto
[4] jaj-jhatīr iva
[5] bhānur arta tmanā divaḥ

[1] By their golden gleamings, by their battling, these soul-strengths
[2] move towards knowledge and cast out their searching spears;
[3] yea, the lightnings obey the Maruts,
[4] like the roaring (torrents);
[5] then of itself the Light of the Sun arises in our heaven.

[*ṛshvā:* towards knowledge;
anu aha: obey;]

5.52.7: They Increase (our) Earth-space

ये वा॑वृ॒धन्त॒ पार्थि॑वा॒
य उ॒राव॒न्तरि॑क्ष॒ आ ।
वृ॒जने॑ वा न॒दीनां॑
स॒धस्थे॑ वा म॒हो दि॒वः ॥ ७

[1] ye vāvṛdhanta pārthivā
[2] ya urau antarikṣha
[3] ā vṛjane vā nadīnām
[4] sadhasthe vā maho divaḥ

[1] They increase (our) earth-space
[2] in the wide intervening spaces,
[3] and in the energy of the rivers of Truth
[4] and in their place in the vast heaven.

[*vṛjane:* energies; *pārthiva:* earth-space (5.8.7); might of our clay;
The Maruts infuse our material body with the energies in the midworld, the energy in the rivers of truth and in the vast heaven.]

5.52.8: Skill to Shape the Luminous Power

शर्धो॒ मारु॑त॒मुच्छं॑स
स॒त्यश॑वस॒मृभ्व॑सम् ।
उ॒त स्म॒ ते शु॒भे नर॒ः प्र स्प॒न्द्रा
युं॑जत॒ त्मना॑ ॥ ८

[1] shardho ṁārutam ut shamsa
[2] satya-shavasam ṛbhvasam
[3] uta sma te shubhe naraḥ pra
spandrā
[4] yujata tmanā

[1] Express upward the force of the Maruts
[2] who have the luminous power of the truth and skill to shape it;
[4] then of themselves these strengths of the soul are self-yoked,
[3] and they charge in our forward march towards the light and bliss.

[*ṛbhvasam:* skill to shape;
ṛbhu: divine artisans;
spandrā: forward march;
yujata tmanā: self-yoked]

5.52.9: They Broke Open the Material Hill

उ॒त स्म॒ ते परु॑ष्ण्या॒मूर्णा॑ वसत शु॒न्ध्यव॑ः ।
उ॒त प॒व्या रथा॑ना॒मद्रिं॑ भिन्द॒न्त्योज॑सा ॥ ९

[1] uta sma te paruṣhṇyām ūrṇā
[2] vasata shundhyavaḥ
[3] uta pavyā rathānām
[4] adrim bhindanti ojasā

[1] In the streams of its wide-flowing flood
[2] they purify themselves and garb themselves;
[3] and here with the wheel of their chariots and their might,
[4] they break open the material hill.

[*ojasa:* might]

5.52.10: Paths in Us and Out of Us

आप॑थयो॒ विप॑थ॒योऽन्त॑स्पथा॒ अनु॑पथाः ।
ए॒तेभि॒र्मह्य॒ं नाम॑भिर्य॒ज्ञं वि॑ष्टा॒र ओह॑ते ॥ १०

[1] ā-pathayo vi-pathayo
[2] antas-pathā anu-pathāḥ
[3] etebhir mahyam nāmabhir
[4] yajñam viṣhṭāra ohate

[1] With paths that come home to us and paths that radiate out wide from us
[2] and paths within us and paths that follow our movement,
[3] and by all these (paths) their Names are extended;
[4] they come galloping to my sacrifice.

[*viṣhṭāra:* extended;]

5.52.11: They Are Thoughts From the Supreme

अधा॒ नरो॒ न्यो॑ह॒तेऽधा॑ नि॒युत॑ ओहते ।
अधा॒ पारा॑वता॒ इति॑
चि॒त्रा रू॒पाणि॒ दृश्या॑ ॥ ११

[1] adhā naro ni ohate
[2] adhā niyuta ohate
[3] adhā pārāvatā iti
[4] chitrā rūpāṇi darshyā

[1] Now they gallop as human things,
[2] and now as yoke-steeds;
[3] and now they are thoughts from the supreme;
[4] they wear richly-shining forms of vision.

[*niyuta:* teams of steeds, symbolizing the nervous life.]

5.52.12: Unseen Extenders of My Being

छ॒न्द॒ःस्तुभ॑ः कु॒भ॒न्यव॒ उत्स॒मा की॒रिणो॑ नृतुः ।
ते मे॒ के चि॒न्न ता॒यव॒ ऊमा॑ आसन् दृ॒शि
त्वि॒षे ॥ १२

[1] chhandaḥ stubhaḥ kubhanyava
[2] utsam ā kīriṇo nṛtuḥ
[3] te me ke chin na tāyava
[4] ūmā āsan dṛshi tviṣhe

[1] They maintain the rhythms, they thirst for the waters,
[2] and, victorious in the work, they dance about the source.
[3] They are unseen extenders of my being,
[4] my increasers who were with me for a blazing force in the vision.

[*kīri:* doer of works, (8.103.13);
chhandaḥ: metres;
stubhaḥ: Soma chant or *stoma;*
ūmā: increasers;
utsam: source;]

5.52.13: Creators of Harmony

य ऋ॒ष्वा ऋ॒ष्टिवि॑द्युतः
क॒वय॒ः सन्ति॑ वे॒धस॑ः ।
तमृ॑षे॒ मारु॑तं ग॒णं न॑म॒स्या र॒मया॑ गि॒रा ॥१३

[1] ya ṛṣhvā ṛṣhṭi-vidyutaḥ
[2] kavayaḥ santi vedhasaḥ
[3] tam ṛṣhe mārutam gaṇam namasyā
[4] ramayā girā

[1] They are finders of knowledge and their lightnings are as spears that search;
[2] they are seers, they are creators of harmony;
[3] O sage, bow down to the host of Maruts
[4] and give them delight by thy speech.

[*ṛṣhvā:* finders of knowledge;
ṛṣhṭi: spears;]

5.52.14: They Rush Forward with Thy Thoughts

अच्छ॑ ऋषे॒ मारु॑तं ग॒णं दा॒ना मि॒त्रं न यो॒षणा॑ ।
दि॒वो वा॑ धृष्णव॒ ओज॑सा स्तु॒ता
धी॒भिरि॑षण्यत ॥ १४

[1] achchha ṛṣhe mārutam gaṇam dānā
[2] mitram na yoṣhaṇā
[3] divo vā dhṛṣhṇava ojasā stutā
[4] dhībhir iṣhaṇyata

[1] O sage, approach the host of Maruts and the goddess Dāna
[2] as one comes to a friend with his bride of love;
[3] then shall they in thy heavens, affirmed, aggressive in their energy
[4] rush forward with thy thoughts.

[*dānā:* usual meaning is gift; here even S translates it as 'the thought in front' (*abhimata*); it could be the goddess that discerns and gifts.
yoṣhaṇā: goddess; bride.]

5.52.15: Mentalise These Godheads

नू म॑न्वा॒न ए॑षां दे॒वाँ
अच्छा॒ न व॒क्षणा॑ ।
दा॒ना स॑चेत सू॒रिभि॒र्याम॑श्रुतेभिर॒ञ्जिभि॑ः ॥१५

[1] nū manvāna eṣhām devām
[2] achchhā na vakṣhaṇā
[3] dānā sacheta sūribhir
[4] yāma-shrutebhir añjibhiḥ

[1] If a man mentalises these godheads
[2] by the thought that bears, as if there are in front,
[3] then by this thought that discerns he shall be joined to them in the light of knowledge,
[4] in their inspiration of movement, in their gleamings out.

[Both S and the Geldner interpret *na* in second line as negation. Their idea is, "yajamāna does not desire to bring the other deities to his presence when he is adoring the Maruts". This idea is opposed to the entire Vedic thought where the harmony of all the Gods is emphasized.]

5.52.16: Rudra and Priṣhni

प्र ये मे॑ बन्ध्वे॒षे गां॑
वोच॑न्त सू॒रय॒ः पृश्निं॑ वोचन्त मा॒तर॑म् ।
अधा॑ पि॒तर॑मि॒ष्मिणं॑ रु॒द्रं
वो॑चन्त॒ शिक्व॑सः ॥१६

[1] pra ye me bandhu eṣhe gām
[2] vochanta sūrayaḥ pṛshnim
[3] vochanta mātaram
[4] adhā pitaram iṣhmiṇam rudram
[5] vochanta shikvasaḥ

[2] The illumined Maruts declared to me first their many-hued Mother,
[1] for seeking the divine Friend;
[3] they declared the Mother of the herds;
[5] then they (Maruts), who are his (Rudra's) mights, declared
[4] their Father (Rudra) who gives us the impulsions.

[Pṛshṇi: the dappled Cow; mental Nature, mother of the Maruts by her light.

gām: Rays of Light; Ray-Cows;

Rudra: the dread Master of Life, the terrible and easily-angered compeller of the ascending evolution, father of the upward storming Maruts; he fathers them by his nervous impulsions].

5.52.17: Purify in Yamuna

स॒प्त मे॑ स॒प्त शा॒किन॒
एक॑मेका श॒ता द॑दुः ।
य॒मुना॑या॒मधि॑ श्रु॒तमुद्राधो॒ गव्यं॑ मृजे॒
नि राधो॒ अश्व्यं॑ मृजे ॥ १७

[1] sapta me sapta shākina
[2] ekam-ekā shatā daduḥ
[3] yamunāyām
[4] adhi shrutam ut rādho gavyam mṛje
[5] ni rādho ashvyam mṛje

[1] Seven by seven in their power,
[2] each seven gave to me his complete hundred;
[4] I cleanse my wealth and inspiration of her shining herds
[3] in the waters of Yamuna;
[5] I purify within my glad wealth of his steeds.

[*utmṛje:* cleanse;
ni mṛje: purify within;]

5.53: May We Be Yours

Rishi: Shyāvāshva Ātreyaḥ
Metre: Kakup, 1,5,10-11,15; Bṛhatī, 2; Anushṭup, 3, Puraushṇik, 4; Satobṛhatī, 6-7,9,13-14,16; Gāyatrī, 8-12

1: Who Has Known the Maruts
2: Streams of Revelation and Energies
3: Extol Us Who Are Faultless
4: Self-luminous
5: Your Chariots Shine Like Wandering Rays
6: Rain in the Deserts
7: Rivers Rush in Various Directions
8: O Maruts, Be Near Us
9: River Sarayu
10: Strength of the Latest Chariots
11: We Worship Maruts Troop by Troop
12: Where Will the Maruts Go?
13: Imperishable grain seed
14: May We Possess Happiness and the Peace-in-Movement
15: May We Be Yours
16: Yajña-journey

5.53.1: Who Has Known the Maruts

को वे॑द॒ जान॑मेषां॒
को वा॑ पु॒रा सु॒म्नेष्वा॑स म॒रुता॑म् ।
यद् यु॑यु॒ज्रे किला॒स्य॑ः ॥ १

[1] ko veda jānam eṣhām
[2] ko vā purā sumneṣhu āsa marutām
[3] yat yuyujre kilāsyaḥ

[1] Who has known the place of their birth?
[2] In the beginning who has sat in the supreme blissful happiness of Maruts,
[3] when the spotted-deers are harnessed (to their chariots).

[*kilāsīḥ:* that which is variegated;
kilāsyaḥ: the spotted-deer (the bearers of Maruts)
purā: beginning;]

5.53.2: Streams of Revelation and Energies

ऐतान् रथे॑षु त॒स्थुष॒ः कः शु॑श्राव क॒था य॑युः ।
कस्मै सस्रुः सु॒दासे॒
अन्वा॒पय॒ इळा॑भिर्वृ॒ष्टय॑ः स॒ह ॥ २

[1] ā etān ratheṣhu tasthuṣhaḥ
[2] kaḥ shushrāva kathā yayuḥ
[3] kasmai sasruḥ sudāse anu
[4] āpaya iḷābhir vṛṣhṭayaḥ saha

[1] When the Maruts are standing in their cars,
[2] who can hear their divine word about where they go?
[3] For which generous worshipper do they pour
[4] the streams of revelation (Iḷa) and the friendly energies (rains) together?

[*anu sasruḥ:* pour together;
yuyuḥ: to go;
āpaya: freindly;]

5.53.3: Extol Us Who Are Faultless

ते म॑ आहुर्य आ॑य॒युरुप॒ द्युभि॒र्विभि॒र्मदे॑ ।
न॒रो मर्या॑ अ॒रेपस॑ इ॒मान् पश्य॒न्निति॑ ष्टुहि ॥ ३

[1] te ma āhur ye āyayur upa
[2] dyubhir vibhir made
[3] naro maryā arepasa imān pashyann
[4] iti ṣhṭuhi

[1] To me have they spoken; they have come near to me,
[2] along with the rays and life-energy (steeds) to accept the delight (made).
[3] (They have declared): 'When you behold us who are faultless are leaders and beneficial to men,
[4] extol us', so they have declared.

[*upa ā yayuḥ:* come near;
arepasa: faultless;]

5.53.4: Self-luminous

ये अ॒ञ्जिषु॒ ये वाशी॑षु॒ स्वभा॑नवः
स्र॒क्षु रु॒क्मेषु॑ खा॒दिषु॑ ।
श्रा॒या रथे॑षु॒ धन्व॑सु ॥ ४

[1] ye añjiṣhu ye vāshīṣhu
[2] svabhānavaḥ
[3] srakṣhu rukmeṣhu khādiṣhu
[4] shrāyā ratheṣhu dhanvasu

[2] They are self-luminous.
[1] Their radiance (is manifested) in their gleamings, weapons,
[3] garlands, golden necklaces and swords,
[4] (manifested) in their chariots and bows.

[*añjiṣhu:* gleamings;
vāshīṣhu: weapons]

5.53.5: Your Chariots Shine Like Wandering Rays

यु॒ष्माकं॑ स्मा॒ रथाँ॒ अनु॑ मु॒दे द॑धे मरुतो
जीरदानवः ।
वृ॒ष्टी द्यावो॑ य॒तीरि॑व ॥ ५

[1] yuṣhmākam smā rathām
[2] anu mude dadhe
[3] maruto jīra-dānavaḥ
[4] vṛṣhṭī dyāvo yatīr iva

[2] I contemplate with delight
[1] your chariots
[4] which shine like the wandering rays along with the rain,
[3] O Maruts, swift in strength.

[The moving chariots shine like wandering lights; the gifts in the chariot are welcome like the rains.]

5.53.6: Rain in the Deserts

आ यं नरः॑ सु॒दान॑वो ददा॒शुषे॑
दि॒वः कोश॒मचु॑च्यवुः ।
वि प॒र्जन्यं॑ सृजन्ति॒ रोद॑सी॒ अनु॑
धन्व॑ना यन्ति वृ॒ष्टयः॑ ॥ ६

[1] ā yam naraḥ sudānavo
[2] dadāshuṣhe
[3] divaḥ kosham achuchyavuḥ
[4] vi parjanyam sṛjanti rodasī anu
[5] dhanvanā yanti vṛṣhṭayaḥ

[1] These soul-strengths who are forceful
[3] bring down the heaven's treasury
[2] to the giver of sacrifice.

[4] They (pray) to Parjanya to stream through both the Heaven and Earth;
[5] deserts are flooded with rains.

[*sudānava:* forceful]

5.53.7: Rivers Rush in Various Directions

त॒तृ॒दा॒नाः सिन्ध॑व॒ः क्षोद॑सा॒ रज॒ः
प्र स॑स्रुर्धे॒नवो॑ यथा ।
स्य॒न्ना अश्वा॑ इ॒वाध्व॑नो वि॒मोच॑ने॒
वि यद्वर्त॑न्त ए॒न्य॑ः ॥ ७

[1] tatṛdānāḥ sindhavaḥ kṣhodasā rajaḥ
[2] pra sasrur dhenavo yathā
[3] syannā ashvā iva adhvano vimochane
[4] vi yat vartanta enyaḥ

[2] Just as the milch-cows pour (milk),
[1] the Maruts bursting (the clouds) cause the floods of water which overspread everywhere.
[3] Like rapid horses let loose upon the road,
[4] the rivers rush in various directions.

[*syannā:* swift;
enayaḥ: rivers,
vivartanta: rush variously;]

5.53.8: O Maruts, Be Near Us

आ या॑त मरुतो दि॒व आन्तरि॑क्षाद॒मादु॒त ।
माव॑ स्थात प॒राव॑तः ॥ ८

[1] ā yāta maruto diva
[2] āntarikṣhāt amāt uta
[3] mā ava sthāta parāvataḥ

[1] Come, O Maruts, from heaven,
[2] from mid-world or from our world (earth).
[3] Tarry not far away from us.

5.53.9: River Sarayu

मा वो॑ र॒सानि॑तभा॒ कुभा॒
क्रुमु॒र्मा व॒ः सिन्धु॒र्नि री॑रमत् ।
मा व॒ः परि॑ ष्ठात्स॒रयु॑ः पु॒रीषिण्य॒स्मे
इत्सु॒म्नम॑स्तु वः ॥ ९

[1] mā vo rasa anitabhā kubhā
[2] krumur mā vaḥ sindhur ni rīramat
[3] mā vaḥ pari ṣhṭhāt sarayuḥ purīṣhiṇi
[4] asme it sumnam astu vaḥ

[1] Let not the rivers Rasa, Anitabha, Kubha
[2] or the wide-roving ocean delay you.
[3] Let not the river Sarayu, full of waters, oppose you.
[4] May the happiness of your approach be ours.

[*kramā:* wide-roving;
purīṣhiṇi: full of waters;]

[The rivers Rasa, Anitabha and Kubha are mentioned only in this mantra in the entire Rig Veda. Sarayu is mentioned along with Sarasvati in RV (10.64.9) and in two other riks.

The names Rasa, Anitabha, and Kubha have esoteric meanings like other names in Rig Veda. We make our guesses. *Rasa* denotes a river or a stream in which the essence *rasa* flows. *an* is to breathe, *bha* is radiance; *Anitabha* denotes the river of the life-energy with radiance. *Kubha* is the river of radiance-in-work.]

5.53.10: Strength of the Latest Chariots

तं व॒ः शर्ध॒ं रथा॑नां त्वे॒षं
ग॒णं मारु॑त॒ं नव्य॑सीनाम् ।
अनु॒ प्र य॑न्ति वृ॒ष्टय॑ः ॥ १०

[1] tam vaḥ shardham rathānām
tveṣham
[2] gaṇam mārutam navyasīnām
[3] anu pra yanti vṛshṭayaḥ

[2] I praise the hosts of Maruts
[1] who have the strength and splendour of the most recent chariots.
[3] The rains follow the Maruts.

[*shardham:* strength or host;
tveṣham: splendour;]

5.53.11: We Worship Maruts Troop by Troop

शर्ध॑ंशर्धं व एषा॒ं
व्रात॑ंव्रातं ग॒णंग॑णं सुश॒स्तिभि॑ः ।
अनु॑ क्रामेम धी॒तिभि॑ः ॥ ११

[1] shardham-shardham va eṣhām
[2] vrātam-vrātam gaṇam-gaṇam
[3] su-shastibhiḥ anu krāmema
dhītibhiḥ

[3] We worship with praises and musings them,
[1] unit by unit,
[2] host by host and troop by troop.

5.53.12: Where will the Maruts Go?

कस्मा॑ अ॒द्य सुजा॑ताय रा॒तह॑व्याय॒ प्र य॑युः ।
ए॒ना यामे॑न म॒रुत॑ः ॥ १२

[1] kasmā adya sujātāya
[2] rāta-havyāya pra yayuḥ
[3] enā yāmena marutaḥ

[1] To which worshipper of perfect birth
[2] and who lavishes the offering, will the Maruts proceed today
[3] in this their car?

5.53.13: Imperishable Grain Seed

येन॑ तो॒काय॒ तन॑याय
धा॒न्य॑ं१॒ बीज॒ं वह॑ध्वे॒ अक्षि॑तम् ।
अ॒स्मभ्य॒ं तद् ध॑त्तन॒ यद्व॒ ईम॑हे॒
राधो॑ वि॒श्वायु॒ सौभ॑गम् ॥ १३

[1] yena tokāya tanayāya
[2] dhānyam bījam vahadhve akṣhitam
[3] asmabhyam tat dhattana
[4] yat va īmahe
[5] rādho vishvāyu saubhagam

[2] That you bestow imperishable grain-seed which you bestow
[1] upon the sons or grandsons,
[3] may you bestow that (seed) upon us,
[4] for we implore of you
[5] achievement, the universal life and bliss.

[*rādho:* achievement]

5.53.14: May We Possess Happiness and the Peace-in-Movement

अती॑याम नि॒दस्ति॒रः
स्व॒स्तिभि॑र्हि॒त्वाव॒द्यमरा॑तीः ।
वृ॒ष्ट्वी शं योराप॑
उ॒स्रि भे॑ष॒जं स्याम॑ मरुतः स॒ह ॥ १४

[1] atīyāma nidaḥ tiraḥ svastibhir
[2] hitvā avadyam arātīḥ
[3] vṛṣhṭvī sham yor āpa
[4] usri bheṣhajam syāma marutaḥ saha

[1] With our blissful state, may we overcome our reviling hostile powers, who are hidden,
[2] and thus dispel the evil.
[3] Through the rain (energies) sent by you, may we possess together happiness, peace-in-movement, waters,
[4] the healing powers based on knowledge, O Maruts.

[*tira:* hidden;
hitvā: dispel;
sham: happiness, see (5.7.6);
yoḥ: peace-in-movement,
usri: knowledge, Ray-cows;]

5.53.15: May We Be Yours

सु॒दे॒वः स॑महासति सु॒वीरो॑
नरो मरुत॒ः स मर्त्य॑ः ।
यं त्राय॑ध्वे॒ स्याम॒ ते ॥ १५

[1] sudevaḥ samaha asati suvīro
[2] naro marutaḥ
[3] sa martyaḥ yam trāyadhve
[4] syāma te

[2] O Maruts, O soul strengths,
[3] that mortal whom you protect
[1] will be illumined and be blessed with heroes, O worshipful ones.
[4] May we be yours.

[*samaha:* worshipful;]

5.53.16: Yajña-journey

स्तुहि भो॒जान् त्स्तु॑व॒तो अ॑स्य॒ याम॑नि॒
रण॒न् गावो॒ न यव॑से ।
य॒तः पूर्वाँ॑ इ॒व सखीँ॒रनु॑ ह्वय
गि॒रा गृ॑णीहि का॒मिन॑ः ॥ १६

[1] stuhi bhojān stuvato asya yāmani
[2] raṇan gāvo na yavase
[3] yataḥ pūrvām iva sakhīn anu hvaya
[4] girā gṛṇīhi kāminaḥ

[1] Chant the hymn to the enjoyer in the yajña-journey of the one who lauds you;
[2] may the Maruts delight in the praise like cattle with barley-husk.
[3] Call them who move about as if upon old friends.
[4] May you, who desire praise them with words.

[*kāminaḥ:* they who desire; also in (6.16.8); 'they' refers to the devotees; Both S and Geldner regard 'they' as referring to Maruts.
bhojān: Enjoyer, the deity Bhaga Savitri;]

5.54: Goal of a Hundred Winters

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Jagatī, 1-13,15; Triṣhṭup, 14

1: They Move Fixed Hills
2: They Increase Our Wide Being
3: Passionate Delight
4: You Drive Like Ships
5: Break the Hill of Being
6: You Shall Lead Us
7: Your Devotee is Not Harried

8: Fill the Fountain of Waters
9: Advancing Movement
10: Rising of the Sun
11: Wide-extended Turbans
12: High Heaven With the Tree
13: Felicity You Give Never Departs
14: Foster the Finder of Knowledge
15: Goal of Hundred Winters

5.54.1: They Move Fixed Hills

प्र शर्धा॑य॒ मारु॑ताय॒ स्वभा॑नव
इ॒मां वाच॑मनजा पर्व॑त॒च्युते॑ ।
घ॒र्म॒स्तुभे॑ दि॒व आ पृ॑ष्ठ॒यज्व॑ने
द्यु॒म्नश्र॑वसे॒ महि॑ नृ॒म्णम॑र्चत ॥ १

[1] pra shardhāya mārutāya sva-bhānava
[2] imām vācham anajā parvata-chyute
[3] gharma-stubhe diva ā pṛshṭha-yajvane
[4] dyumna-shravase
[5] mahi nṛmṇam archata

[2] **Raise your voice of the word to them who moves the fixed hills,**
[1] **to the self-lustrous army of the Maruts.**
[3] **They support the burning light, and (they) sacrifice on the back of heaven;**
[4] **they have the luminous inspiration;**
[5] **to them sing out by the word a great mightiness of the soul.**

[*pra anajā:* offer (the chant).]

5.54.2: They Increase Our Wide Being

प्र वो॑ मरुतस्तवि॒षा उ॑द॒न्यवो॑
वयो॒वृधो॑ अश्व॒युज॒ः परि॑ज्रयः ।
सं वि॒द्युता॒ दध॑ति॒ वाश॑ति त्रि॒तः
स्वर॒न्त्यापो॒ऽवना॒ परि॑ज्रयः ॥ २

[1] pra vo marutaḥ tavishā udanyavo
[2] vayovṛdho ashva-yujaḥ parijrayaḥ
[3] sam vidyutā dadhati
[4] vāshati tritaḥ
[5] svaranti āpo avanā parijrayaḥ

[1] **These Maruts are mighty and desire the waters of heaven;**
[2] **and they increase our wide being; yoking their swiftnesses they speed everywhere;**
[3] **they join themselves to the lightning;**
[4] **the Third Soul (*trita*) cries aloud to them,**
[5] **the waters raise their voice and rush over all the earth.**

[Here Maruts are described as the powers of life to whom Trita, the third power (mind) calls; see (5.9.5).

vayovṛdha: increase our growth, (8.60.11); increase our wide being, (5.5.6);

vāshati: cry aloud.]

5.54.3: Passionate Delight

विद्युन्म॑हसो॒ नरो॒ अश्म॑दिद्यवो॒
वात॑त्विषो म॒रुत॑ः पर्व॒तच्युत॑ः ।
अ॒ब्द॒या चि॒न्मुहु॒रा ह्रा॑दु॒नीवृत॑ः
स्त॒नय॑दमा रभ॒सा उदो॑जसः ॥ ३

[1] vidyun-mahaso naro ashma-didyavo
[2] vāta-tvisho marutaḥ parvata-chyutaḥ
[3] abdayā chin muhur ā hrādunīvṛtaḥ
[4] stanayat-amā rabhasā ut-ojasaḥ

[1] These gods have the flashing powers of the lightning, they are the outflaming of the thunderstone;
[2] the fire and lights of the storm-wind of Life, the Maruts move the hills;
[3] they follow their clamorous path again and again with giving of the waters;
[4] they shout in their strength, uplifting their energy with a passionate delight in their force.

[*abdayā:* giving of the waters;
ut-ojasa: uplifting energy;
amā: delight]

5.54.4: You Drive Like Ships

व्य१॒क्तून् रु॑द्रा॒ व्यहा॑नि शिक्वसो॒
व्य१॒न्तरि॑क्षं॒ वि रजां॑सि धूतयः ।
वि यद॒ज्राँ॒ अज॑थ॒ नाव॑ ई यथा॒ वि दु॒र्गाणि॑
मरु॒तो नाह॑ रिष्यथ ॥ ४

[1] vi aktūn rudrā vi ahāni shikvaso
[2] vi antarikṣham vi rajāmsi dhūtayaḥ
[3] vi yat ajrām ajatha nāva īm yathā
[4] vi durgāṇi maruto na aha riṣhyatha

[1] O violent ones, rushing you pervade in your strength the nights and the days
[2] and the mid-world and its kingdoms;
[3] when you drive like ships over open ranges,
[4] or when you cross the difficult paths, you come not by any hurt, O Maruts.

[*dhūtayaḥ:* pervading, shaking;
Rudra: violent one;
vi ajatha: drive;
vi: across;]

5.54.5: Break the Hill of Being

तद्वी॒र्यँ॑ वो मरुतो महित्व॒नं
दी॒र्घं॑ त॑ता॒न् सूर्यो॒ न योज॑नम् ।
ए॒ता न या॑मे॒ अगृ॑भीतशोचि॒षोऽन॑श्वदा॒ं
यन्न्यया॑तना गि॒रिम् ॥ ५

[1] tat vīryam vo maruto mahitvanam
[2] dīrgham tatāna sūryo na yojanam
[3] etā na yāme agṛbhīta-shochiṣho
[4] anashvadām yat ni ayātanā girim

[1] O Maruts, that force of yours, has extended its far-reaching vastness
[2] as the Sun of Truth extends wide its working;
[3] None can seize or restrain the bright Light of your steeds in their journeying;
[4] you are like the steeds, when you make to break apart the hill of being because it gives not up to you life's (prisoned) swiftnesses.

[Maruts are mighty like the steeds of Sun and can break the hill of being when it refuses to yield the life's powers.
etāḥ: white brilliances or steeds (of the sun).
ashvadām: swiftnesses, steeds;]

5.54.6: You Shall Lead Us

अभ्रा॑जि॒ शर्धो॑ मरुतो॒ यद॑र्ण॒सं मोष॑था
वृ॒क्षं क॑प॒नेव॑ वेधसः ।
अध॑ स्मा नो अ॒रम॑तिं सजोषस॒श्चक्षु॑रिव॒
यन्त॒मनु॑ नेषथा सु॒गम् ॥ ६

[1] abhrāji shardho maruto
[2] yat arṇasam moṣhathā
[3] vṛkṣham kapaneva vedhasaḥ
[4] adha smā no aramatim sajoṣhasaḥ
[5] chakṣhur iva yantam
[6] anu neṣhathā sugam

[1] O Life-gods, O ordainers of things, your army blazes with light,
[2] when you wrest out the flood
[3] like a woodcutter cleaving a tree.
[4] Now with one mind of joy and dynamic thought,
[6] you shall lead our effort and struggle by an easy way
[5] even as his eye guides (the wayfarer).

[*aramati:* dynamic thought, (7.1.6);
vedhasa: ordainers of things;
alternate for line 4: with all your hearts on one object;]

5.54.7: Your Devotee is Not Harried

न स जी॑यते मरुतो॒ न ह॑न्यते॒
न स्रे॑धति॒ न व्य॑थते॒ न रि॑ष्यति ।
नास्य॒ राय॒ उप॑ दस्यन्ति॒ नोतय॒
ऋषिं॑ वा॒ यं राजा॑नं वा॒ सुषू॑दथ ॥ ७

[1] na sa jīyate maruto na hanyate
[2] na sredhati na vyathate na riṣhyati
[3] na asya rāya upa dasyanti na ūtaya
[4] ṛṣhim vā yam rājānam vā suṣhūdatha

[1] O Life-gods, he is not conquered, he is not slain,
[2] he stumbles not, nor is hurt, nor suffers anguish,
[3] his felicities and his increasings are not harried nor made havoc
[4] of whom you speed on his way, a seer or a king.

5.54.8: Fill the Fountain of Waters

नि॒यु॒त्व॑न्तो ग्राम॒जितो॒ यथा॒
नरो॑ऽर्य॒मणो॒ न म॒रुतः॑ कव॒न्धिनः॑ ।
पिन्व॒न्त्युत्सं॒ यदि॒नासो॒ अस्व॑रन्
व्यु॑न्दन्ति पृथि॒वीं मध्वो॒ अन्ध॑सा ॥ ८

[1] niyutvanto grāmajito yathā naro
[2] aryamaṇo na marutaḥ kavandhinaḥ
[3] pinvanti utsam yat ināso asvaran
[4] vi undanti pṛthivīm madhvo andhasā

[1] These Life-gods yoke the horses of the Life-power; they are like men that conquer groups and companies,
[2] they are as if Lords of Strength and aspiration;
[3] when these kings have upraised their voice, they fill the fountain of the waters
[4] and (they) flood earth with the strong essence of the sweetness.

[*ināsa:* kings (Maruts);
kavandhinaḥ: lords of aspiration, (lords of water; S)
pinvanti: nourish, fill;]

5.54.9: Advancing Movement

प्र॒वत्व॑ती॒यं पृ॑थि॒वी म॒रुद्भ्य॑ः
प्र॒वत्व॑ती॒ द्यौर्भ॑वति प्र॒यद्भ्य॑ः ।
प्र॒वत्व॑तीः प॒थ्या॑ अ॒न्तरि॑क्ष्याः
प्र॒वत्व॑न्त॒ः पर्व॑ता जी॒रदा॑नवः ॥ ९

[1] pravatvatī iyam pṛthivī marudbhyaḥ
[2] pravatvatī dyaur bhavati prayadbhyaḥ
[3] pravatvatīḥ pathyā antarikṣhyāḥ
[4] pravatvantaḥ parvatā jīra-dānavaḥ

[1] This wide earth becomes extended to the Maruts;
[2] this heaven becomes extended to the advancing movement of the Life-gods;
[3] the paths of midworld become extended;
[4] the mountains become extended to those who are swift in strength.

[*prayadbhyaḥ:* those who have advancing movement; Maruts;
jīra: swift;
pravatvati: widely extended;]

5.54.10: Rising of the Sun

यन्म॑रुतः सभरसः स्वर्णर॒ः
सूर्य॒ उदि॑ते॒ मद॑था दिवो नरः ।
न वोऽश्वा॑ः श्रथय॒न्ताह॒ सिस्र॑तः
स॒द्यो अ॒स्याध्व॑नः पा॒रम॑श्नुथ ॥१०

[1] yat marutaḥ sa-bharasaḥ svarṇaraḥ
[2] sūrya udite madathā divo naraḥ
[3] na vo ashvāḥ shrathayanta aha sisrataḥ
[4] sadyo asya adhvanaḥ pāram ashnutha

[1] When, O Maruts, with your rich bringings
[2] you rejoice in the rising of its Sun of illumination, O souls of heaven,
[3] your swift horses fall not in their galloping anytime;
[4] at once you attain the end of this path.

[*sa-bharasaḥ:* rich bringings;
sisrata: swift,
svarṇaraḥ: souls of the world of light (*svar*), see (5.18.4).]

5.54.11: Wide-extended Turbans

अंसे॑षु व ऋ॒ष्टय॑ः प॒त्सु खा॒दयो॒
वक्ष॑ःसु रु॒क्मा म॑रुतो॒ रथे शुभ॑ः ।
अ॒ग्निभ्रा॑जसो वि॒द्युतो॒ गभ॑स्त्यो॒ः
शिप्रा॑ः शी॒र्षसु॒ वित॑ता हि॒रण्ययी॑ः ॥ ११

[1] amseṣhu va ṛṣhṭayaḥ patsu khādayo
[2] vakṣhaḥ su rukmā
[3] maruto rathe shubhaḥ
[4] agni-bhrājaso vidyuto gabhastyoḥ
[5] shiprāḥ shīrṣhasu vitatā hiraṇyayīḥ

[1] Lances are on your shoulders, on your feet are sharp anklets,
[2] on your bosoms golden adornments,
[3] happy in your cars, O Maruts,
[4] lightnings that are flamings of the flame of Will are in your luminous arms,
[5] on your heads is the wide-extended of golden light.

[*shipi:* ray of light (Nirukta 5.8, MW)]

5.54.12: High Heaven With the Tree

तं नाक॑म॒र्यो अगृ॑भीतशोचिषं॒
रुश॒त् पिप्प॑लं मरुतो॒ वि धू॑नुथ ।
सम॑च्यन्त वृ॒जनाति॑त्विषन्त॒
यत्स्वर॑न्ति॒ घोषं॒ वित॑तमृ॒ता॒यव॑ः ॥ १२

[1] tam nākam aryo agṛbhīta shochiṣham
[2] rushat pippalam
[3] maruto vi dhūnutha
[4] samachyanta vṛjana ati-tviṣhanta
[5] yat svaranti ghoṣham vitatam ṛtāyavaḥ

[3] O Maruts, strivers and fighters, you rush over
[1] that high heaven whose pure light cannot be seized,
[2] where is the shining Tree;
[4] their purifying strengths have come together and have become a blaze of light;
[5] they raise a voice of far-extended proclamation, they who desire the truth.

[*vidhūnatha:* rush over;
vṛjanā: strength, struggle;
rushat: shining;]

5.54.13: Felicity You Give Never Departs

यु॒ष्माद॑त्तस्य मरुतो विचेतसो
रा॒यः स्या॑म र॒थ्यो॒ वय॑स्वतः ।
न यो युच्छ॑ति ति॒ष्यो॒ऽ यथा॑ दि॒वो॒३॑स्मे
रा॑रन्त मरुतः सह॒स्रिण॑म् ॥ १३

[1] yuṣhmā-dattasya
[2] maruto vichetaso
[3] rāyaḥ syāma rathyo
[4] vayasvataḥ
[5] na yo yuchchhati tiṣhyo yathā divo
[6] asme rāranta marutaḥ sahasriṇam

[2] O Maruts, who are completely conscious,
[4] may we be wide in our being (*vayasvataḥ*);
[3] O charioteers, may the felicity
[1] which you give us
[5] never depart from us even as the star Tishya from heaven;
[6] let the Maruts in us delight in a thousandfold riches.

[*vayasvataḥ:* wide in the being,
rathya: charioteer;]

5.54.14: Foster the Finder of Knowledge

यू॒यं र॒यिं म॑रुतः स्पा॒र्हवी॑रं
यू॒यमृषि॑मवथ॒ साम॑विप्रम् ।
यू॒यमर्व॑न्तं भर॒ताय॒ वाजं॑
यू॒यं ध॑त्थ॒ राजा॑नं श्रुष्टि॒मन्त॑म् ॥ १४

[1] yūyam rayim marutaḥ spārhavīram
[2] yūyam ṛṣhim avatha sāmavipram
[3] yūyam arvantam bharatāya vājam
[4] yūyam dhattha
[5] rājānam shruṣhṭi-mantam

[1] You foster a felicity full of desirable energies, O Life-gods,
[2] you foster the finder of knowledge who has illumined possession of equality,
[3] you establish here his war-steed of the plenitude for the bringer of the riches,

[4] you establish him
[5] as the King of the inspired knowledge.

5.54.15: Goal of Hundred Winters

तद्वो॑ यामि॒ द्रवि॑णं सद्यऊतयो॒
येना॒ स्वर्ण त॒तना॑म॒ नॄँर॒भि ।
इ॒दं सु मे॑ मरुतो हर्यता॒ वचो॒
यस्य॒ तरे॑म॒ तर॑सा श॒तं हिमाः॑ ॥ १५

[1] tat vo yāmi draviṇam sadya ūtayo
[2] yenā svar ṇa tatanāma nṝn abhi
[3] idam su me maruto haryatā vacho
[4] yasya tarema tarasā shatam himāḥ

[1] From you, who at once increase our being, I seek that substance
[2] by which we shall build as if the world of light in the godheads.
[3] O Life-powers, take joy in this my self-expression
[4] so that by its speed for our journey we may pass through safe to the goal of our hundred winters.

[*tarasā:* speed;]

5.55: Journey to Bliss

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Jagatī, 1-9; Triṣhṭup, 10

1: Their Manifestation in Us
2: Measured the Midworld
3: The Godheads Advance
4: A Power of Vision Enters Us
5: You Rise From the Ocean
6: You Scatter the Obstacles
7: Your Movement is Everywhere
8: You Become Knowers of All
9: Workout Your Bliss in Us
10: Lead Us Beyond Evil

[The last line is the refrain in the first 9 mantrās indicating the subject matter of this hymn.]

5.55.1: Their Manifestation in Us

प्रय॑ज्यवो म॒रुतो॒ भ्राज॑दृष्टयो
बृ॒हद्वयो॑ दधिरे रु॒क्मव॑क्षसः ।
ईय॑न्ते॒ अश्वैः॑ सु॒यमे॑भिरा॒शुभिः॒
शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ १

[1] prayajyavo maruto bhrāja-dṛṣhṭayo
[2] bṛhat vayo dadhire rukma-vakṣhasaḥ
[3] īyante ashvaiḥ suyamebhir āshubhiḥ
[4] shubham yātām anu rathā avṛtsata

[2] The Maruts hold a vast manifestation of our being, with the golden light of their bosoms
[1] and with their shining spears; (they have) the strong will for sacrifice.
[3] They journey with swift horses perfectly controlled;
[4] One after the other their chariots roll as they journey to Bliss.

5.55.2: Measured the Midworld

स्व॒यं द॑धिध्वे॒ तवि॑षीं॒ यथा॑ वि॒द
बृ॒हन्म॑हान्त उर्वि॒या वि रा॑जथ ।
उ॒तान्तरि॑क्षं ममिरे॒ व्योज॑सा॒
शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ २

[1] svayam dadhidhve tavishīm yathā vida
[2] bṛhat mahānta urviyā vi rājatha
[3] ut-āntarikṣham mamire vi ojasā
[4] shubham yātām anu rathā avṛtsata

[1] Of yourselves you hold in thought an energy according to your knowledge;
[2] great are you and widely illumine a vastness;
[3] with your force you have measured out the mid-world.
[4] One after the other their chariots roll as they journey to Bliss.

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5.55.3: The Godheads Advance

सा॒कं जा॒ताः सु॒भ्व॑ः सा॒कमु॑क्षि॒ताः
श्रि॒ये चि॒दा प्र॑त॒रं वा॑वृधु॒र्नर॑ः ।
वि॒रो॒किण॒ः सूर्य॑स्येव र॒श्मय॒ः
शुभं॑ या॒ताम॑नु॒ रथा॑ अवृत्सत ॥ ३

[1] sākam jātāḥ subhvaḥ sākam ukṣhitāḥ
[2] shriye chit ā prataram vāvṛdhur naraḥ
[3] virokiṇaḥ sūryasyeva rashmayaḥ
[4] shubham yātām anu rathā avṛtsata

[1] Together they were born, perfect in their becoming, together they are diffused,
[2] and the godheads ever increase for the glory advancing more and more;
[3] wide are their splendours like the rays of the Sun of Truth.
[4] One after the other their chariots roll as they journey to Bliss.

5.55.4: A Power of Vision Enters Us

आ॒भू॒षेण्यं॑ वो मरुतो महित्व॒नं
दि॑दृ॒क्षेण्य॒ं सूर्य॑स्येव॒ चक्ष॑णम् ।
उ॒तो अ॒स्माँ अ॑मृत॒त्वे द॑धातन॒
शुभं॑ या॒ताम॑नु॒ रथा॑ अवृत्सत ॥ ४

[1] ābhūṣheṇyam vo maruto mahitvanam
[2] didṛkṣheṇyam sūryasyeva chakṣhaṇam
[3] uto asmān amṛtatve dadhātana
[4] shubham yātām anu rathā avṛtsata

[1] O Maruts, your greatness can enter into our being
[2] and carries with it a power of vision like the seeing of the bright Lord of Truth;
[3] and you shall found us in the immortality.
[4] One after the other their chariots roll as they journey to Bliss.

5.55.5: You Rise From the Ocean

उ॒दी॑रयथा मरुतः समु॒द्रतो॑ यू॒यं
वृ॒ष्टिं व॑र्षयथा पुरीषिणः ।
न वो॑ दस्रा॒ उप॑ दस्यन्ति धे॒नव॒ः
शुभं॑ या॒ताम॑नु॒ रथा॑ अवृत्सत ॥ ५

[1] ut īrayathā marutāḥ samudrato yūyam
[2] vṛṣhṭim varṣhayathā purīṣhiṇaḥ
[3] na vo dasrā upa dasyanti dhenavaḥ
[4] shubham yātām anu rathā avṛtsata

[1] You rise up from that ocean of the Waters, O Maruts,
[2] and shower down the rain of your plenty;

[3] and your herds that foster are not harried by the foe, O you achievers of the work.
[4] One after the other their chariots roll as they journey to Bliss.

[*upadasyanti:* harried]

5.55.6: You Scatter the Obstacles

यदश्वा॑न् धू॒र्षु पृष॑ती॒रयु॑ग्ध्वं
हि॒रण्यया॒न् प्रत्यत्का॒ँ॑ अमु॑ग्ध्वम् ।
विश्वा॒ इत् स्पृधो॑ मरुतो॒ व्यं॑स्यथ॒
शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ६

[1] yat ashvān dhūrṣhu
[2] pṛṣhatīr ayugdhvam
[3] hiraṇyayān prati atkān amugdhvam
[4] vishvā it spṛdho maruto vi asyatha
[5] shubham yātām anu rathā avṛtsata

[4] You scatter and sunder all that strives against you, O Maruts,
[2] when you have placed your dappled deer in your yokes,
[1] as horses of swiftness, and
[3] you have drawn about you your robes (*atkān*) of golden light.
[5] One after the other their chariots roll as they journey to Bliss.

5.55.7: Your Movement is Everywhere

न पर्व॑ता॒ न न॒द्यो॑ वरन्त वो॒
यत्राचि॑ध्वं मरुतो॒ गच्छ॒थेदु तत् ।
उ॒त द्यावा॑पृथि॒वी या॑थना॒ परि॒
शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ७

[1] na parvatā na nadyo varanta vo
[2] yatra achidhvam maruto
[3] gachchhatha idu tat
[4] uta dyāvāpṛthivī yāthanā pari
[5] shubham yātām anu rathā avṛtsata

[1] Not the mountains of being nor its rivers can hedge you in,
[2] but where you discern your way, O Maruts,
[3] to that you go.
[4] Your movement is over all the earth and all the heavens.
[5] One after the other their chariots roll as they journey to Bliss.

5.55.8: You Become Knowers of All

यत्पू॒र्व्यं॑ म॑रुतो॒ यच्च॒ नूत॑नं॒
यदुद्यते॑ वसवो॒ यच्च॑ श॒स्यते॑ ।
विश्व॑स्य॒ तस्य॑ भवथा॒ नवे॑दसः॒
शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ८

[1] yat pūrvyam maruto yat cha nūtanam
[2] yat udyate vasavo yat cha shasyate
[3] vishvasya tasya bhavathā navedasaḥ
[4] shubham yātām anu rathā avṛtsata

[1] Whatsoever is of old and whatsoever is new, O Maruts,
[2] that which rises in us, and that which is expressed, O Vasus,
[3] of all this, you become the knowers.
[4] One after the other their chariots roll as they journey to Bliss.

[*vasu:* dwellers in the substance]

5.55.9: Workout Your Bliss in Us

मृ॒ळत॑ नो मरुतो॒ मा व॑धिष्टना॒ऽस्मभ्यं॒
शर्म॑ बहु॒लं वि य॑न्तन ।
अधि॑ स्तो॒त्रस्य॑ स॒ख्यस्य॑ गात॒न
शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ९

[1] mṛḷata no maruto mā vadhiṣhṭanā
[2] asmabhyam sharma bahulam
[3] vi yantana
[4] adhi stotrasya sakhyasya gātana
[5] shubham yātām anu rathā avṛtsata

[1] Be a gladness in us, O Maruts, hurt us not with your blows;
[3] work out widely
[2] your much Bliss for us;
[4] enter into our affirmation and our companionship.
[5] One after the other their chariots roll as they journey to Bliss.

5.55.10: Lead Us Beyond Evil

यू॒यम॒स्मान् न॑यत॒
वस्यो॒ अच्छा॒ निरं॑ह॒तिभ्यो॑
मरुतो गृणा॒नाः ।
जु॒षध्वं॑ नो ह॒व्यदा॑तिं यजत्रा
व॒यं स्या॑म॒ पत॑यो र॒यीणाम् ॥ १०

[1] yūyam asmān nayata
[2] vasyo achchhā nir amhatibhyo
[3] maruto gṛṇānāḥ
[4] juṣhadhvam no havya-dātim yajatrā
[5] vayam syāma patayo rayīṇām

[1] Lead us from this (existence)
[2] to a richer existence beyond the realms of the sin and evil,
[3] O Thought-powers hymned by us;
[4] Accept our giving and oblation, O lords of sacrifice;
[5] let us become masters of your riches.

5.56: Everything is in Their Heart

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Bṛhatī, 1-2,4-6,8-9; Satobṛhatī, 3,7

1: I Call the Maruts
2: Conceive Everything in the Heart
3: Our Earth is Full of Their Bounty
4: Hill of Being
5: Multitudinous Army
6: Yoke to Your Car
7: Steed of Plenitude
8: Bring the Delights
9: Perfect in Being

5.56.1: I Call the Maruts

अग्ने॒ शर्ध॑न्त॒मा ग॒णं
पि॒ष्टं रु॒क्मेभि॑र॒ञ्जिभि॑ः ।
विशो॑ अ॒द्य म॒रुता॒मव॑ ह्वये
दि॒वश्चि॑द्रोच॒नादधि॑ ॥ १

[1] agne shardhantam ā gaṇam
[2] piṣhṭam rukmebhir añjibhiḥ
[3] visho adya marutām ava hvaye
[4] divaḥ chit rochanāt adhi

[1] The host of Maruts that puts out its force,
[2] that is shaped with shining ornaments of golden light,

[3] **that nation of Maruts I call, O Agni,**
[4] **from the luminous world of heaven.**

[*visha:* nation;]

5.56.2: Conceive Everything in the Heart

यथा॑ चि॒न्मन्य॑से हृ॒दा
तदिन्मे॑ जग्मुरा॒शसः॑ ।
ये ते॒ नेदि॑ष्ठं॒ हव॑नान्या॒गम॒न्
तान् व॑र्ध भी॒मसं॑दृशः ॥ २

[1] yathā chit manyase hṛdā
[2] tat it me jagmur āshasaḥ
[3] ye te nedishṭham havanāni āgaman
[4] tān vardha bhīma-samdṛshaḥ

[1] **Even as you conceive everything in the heart,**
[2] **so they express that and to that they move;**
[3] **they who come nearest to thy callings**
[4] **increase into a form fierce in seeing.**

[*samdṛshaḥ:* seeings, (3.5.2, 10.69.1).]

5.56.3: Our Earth is Full of Their Bounty

मी॒ळ्हुष्म॑तीव पृथि॒वी
परा॑हता॒ मद॑न्त्येत्य॒स्मदा ।
ऋक्षो॒ न वो॑ मरुतः॒ शिमी॑वाँ॒ अमो॑
दु॒ध्रो गौरि॑व भीम॒युः ॥ ३

[1] mīḷhuṣhmatīva pṛthivī
[2] parāhatā madanti eti asmat ā
[3] ṛkṣho na vo marutaḥ shimīvān amaḥ
[4] dudhro
[5] gaur iva bhīmayuḥ

[1] **Our earth, full of their bounty,**
[2] **moves rejoicing in the impulse of their blows.**
[3] **O Maruts, your force, active as Fire,**
[4] **tears and cleaves asunder**
[5] **and it is hard to restrain like a luminous bull seeking the Terrible.**

[*ṛkṣha:* Agni;
amaḥ: force;
shimīvān: active, worker, (10.8.2);
mīḷhuṣhmatī: bounteous]

5.56.4: Hill of Being

नि ये रि॒णन्त्योज॑सा॒ वृथा॒
गावो॒ न दु॒र्धुरः॑ ।
अश्मा॑नं चित्स्व॒र्यं॑ पर्व॑तं गि॒रिं
प्र च्या॑वयन्ति॒ याम॑भिः ॥ ४

[1] ni ye riṇanti ojasā vṛthā
[2] gāvo na durdhuraḥ
[3] ashmānam chit svaryam
[4] parvatam girim
[5] pra chyāvayanti yāmabhiḥ

[1] **They move in their energy easily without effort**
[2] **like shining herds that cannot be restrained;**
[5] **they impel forward by their journeyings**
[3] **even the stone of the heavens of light**
[4] **and the hill of being.**

[*yāmabhiḥ:* journeyings;
parvata: being; a many-tiered structure;]

5.56.5: Multitudinous Army

उत्ति॑ष्ठ नू॒नमे॑षां॒ स्तोमैः॒ समु॑क्षितानाम् ।
म॒रुतां॑ पु॒रुत॒ममपू॑र्व्यं॒
गवां॒ सर्ग॑मिव ह्वये ॥ ५

[1] uttiṣhṭha nūnam eṣhām stomaiḥ
[2] samukṣhitānām
[3] marutām purutamam apūrvyam
[4] gavām sargam iva hvaye

[1] Arise, now I call by my affirmings,
[3] the multitudinous and supreme army of these Maruts,
[2] which is increased and diffused,
[4] as if a herd released of the shining ones.

[*apūrvyam:* incomparable, (3.13.5)
purūtamam: multitudinous;
havye: (I) call;]

5.56.6: Yoke to Your Car

यु॒ङ्ग्ध्वं ह्यरु॑षी॒ रथे॑
यु॒ङ्ग्ध्वं रथे॑षु रो॒हितः॑ ।
यु॒ङ्ग्ध्वं हरी॑ अजि॒रा
धु॒रि वोळ्ह॑वे॒ वहि॑ष्ठा धु॒रि वोळ्ह॑वे ॥ ६

[1] yuñgdhvam hi aruṣhī rathe
[2] yuñgdhvam ratheṣhu rohitaḥ
[3] yuñgdhvam harī ajirā
[4] dhuri voḷhave
[5] vahiṣhṭhā dhuri voḷhave

[1] Yoke to your car steeds of rosy light,
[2] yoke blood-red swiftnesses to your chariots,
[3] yoke those two swift brilliant coursers
[4] who are strongest to bear you in the yoke,
[5] your strongest bearers in the yoke.

[*dhuri:* yoke]

5.56.7: Steed of Plenitude

उ॒त स्य॒ वा॒ज्य॑रु॒षस्तु॑वि॒ष्वणि॑रि॒ह
स्म॑ धायि दर्श॒तः ।
मा वो॒ यामे॑षु मरुतश्चि॒रं क॑र॒त्
प्र तं रथे॑षु चोदत ॥ ७

[1] uta sya vāji aruṣhaḥ tuvi-ṣhvaṇir
[2] iha sma dhāyi darshataḥ
[3] mā vo yāmeṣhu marutaḥ chiram karat
[4] pra tam ratheṣhu chodata

[1] The steed of the plenitude which is shining, many-voiced,
[2] and full of vision, has been placed here.
[3] O Maruts, let him not delay long in your journeyings;
[4] urge him forward in your chariots.

5.56.8: Bring the Delights

रथं॒ नु मारु॑तं व॒यं श्र॑व॒स्युमा हु॑वामहे ।
आ यस्मि॑न् त॒स्थौ सु॒रणा॑नि॒ विभ्र॑ती॒
सचा॑ म॒रुत्सु॑ रोद॒सी ॥ ८

[1] ratham nu mārutam vayam shravasyum
[2] ā huvāmahe
[3] ā yasmin tasthau suraṇāni bibhratī
[4] sachā marutsu rodasī

[2] We call now
[1] the chariot of the Maruts that seeks the inspired knowledge,
[3] to bring us all delightful things;

[4] there stands the Queen of the two firmaments along with the Maruts.

[*suraṇāni:* delightful things;

mārutam: belonging to Maruts.

rodasī: usually it means the two firmaments, heaven and earth; here it may refer to the queen of these two, who is also the mother of Maruts.

tasthau: stands;]

5.56.9: Perfect in Being

तं व॒ः शर्धं᳚ रथे॒शुभं᳚ त्वे॒षं प॑न॒स्युमा हु॑वे ।
यस्मि॒न् त्सुजा॑ता सु॒भगा॑
मही॒यते॒ सचा॑ म॒रुत्सु॑ मीळ्हु॒षी ॥ ९

[1] tam vaḥ shardham rathe-shubham
[2] tveṣham panasyum ā huve
[3] yasmin sujātā subhagā
[4] mahīyate sachā marutsu mīḷhuṣhī

[2] I call you who are keen-shining and labouring,
[1] the host happy in the chariot.
[3] In the car is she perfect in her being (*sujata*), perfect in her felicity,
[4] who is bounteous and greatens with the Maruts.

[Maruts bring the queen, their mother, in their car.

mīḷhuṣhī: see 5.56.4;

subhagā: blissful one (10.70.6), rich in joy (1.36.6)

panasyum: labouring]

5.57: Thinkers and Seers

Rişhi: Shyāvāshva Ātreyaḥ
Metre: Jagatī, 1-6; Trişhṭup, 7-8

1: You Maruts Have One Heart
2: Symbolism of Weapons
3: You Hew the Earth
4: Perfect in Form
5: Enjoy Immortal Name
6: All Glories in Your Bodies
7: Enjoyment
8: Seers of Inspired Hearing

5.57.1: You Maruts Have One Heart

आ रु॑द्रास॒ इन्द्र॑वन्तः स॒जोष॑सो॒
हिर॑ण्यरथाः सुवि॒ताय॑ गन्तन ।
इ॒यं वो᳚ अ॒स्मत्प्रति॑ हर्य॑ते म॒तिस्तृ॒ष्णजे॒
न दि॒व उत्सा॑ उद॒न्यवे᳚ ॥ १

[1] ā rudrāsa indravantaḥ sajoṣhaso
[2] hiraṇyarathāḥ suvitāya gantana
[3] iyam vo asmat prati haryate matiḥ
[4] tṛṣhṇaje na diva utsā udanyave

[1] O Rudrās, who have one heart, travel with Indra (God-mind)
[2] in your chariots of golden light on a happy journey to the Bliss.
[3] Lo, (behold) this thought in us in which you shall take joy!
[4] Come as the waters of heaven to the thirsting soul that desires its streams.

[*udanyave:* streams;

utsā: waters, fountains;]

5.57.2: Symbolism of Weapons

वाशी॑मन्त ऋष्टि॒मन्तो॑ मनी॒षिणः॑
सु॒धन्वा॑न॒ इषु॑मन्तो निष॒ङ्गिणः॑ ।
स्वश्वाः॑ स्थ सु॒रथाः॑ पृश्निमातरः स्वायु॒धा
म॑रुतो याथना॒ शुभ॑म् ॥ २

[1] vāshīmanta ṛshṭimanto manīṣhiṇaḥ
[2] sudhanvāna iṣhumanto niṣhañgiṇaḥ
[3] svashvāḥ stha surathāḥ
[4] pṛshnimātaraḥ svāyudhā
[5] maruto yāthanā shubham

[5] You journey to the bliss, O Maruts.
[1] You are thinkers with your weapons of sound and your lances that seek,
[2] bows of firmness, arrows of impulsion, quivers of persistence,
[3] perfect are your horses, perfect your chariots,
[4] perfect your weapons, O sons of the many-hued Mother.
[4] O Maruts, so you journey to the Bliss.

[*vāshā:* cry;
vāshīmanta: weapon of sound;
ṛshṭi: lance;]

5.57.3: You Hew the Earth

धू॒नु॒थ द्यां पर्व॑तान् दा॒शुषे॒ वसु॒
नि वो॒ वना॑ जिहते॒ याम॑नो भि॒या ।
को॒पय॑थ पृथि॒वीं पृ॑श्निमातरः शु॒भे
यदु॑ग्रा॒ः पृष॑ती॒रयु॑ग्ध्वम् ॥ ३

[1] dhūnutha dyām parvatān
[2] dāshuṣhe vasu
[3] ni vo vanā jihate yāmano bhiyā
[4] kopayatha pṛthivīm
[5] pṛshnimātaraḥ shubhe
[6] yat ugrāḥ pṛshatīr ayugdhvam

[1] You pour out earth and heaven
[2] on the giver of the sacrifice as his wealth.
[3] In fear of your movement, earth's forests of pleasure start away from their roots.
[4] you hew at the wide earth
[5] in your search for the Bliss, you of the many-hued Mother;
[6] when fierce in strength you have yoked your dappled ones.

[*parvatā:* hills (usually); but 'earth' here;
dhūnatha: to shake (S), to pour;]

5.57.4: Perfect in Form

वात॑त्विषो म॒रुतो॑ व॒र्ष॑निर्णिजो
य॒मा इ॑व॒ सुस॑दृशः सु॒पेश॑सः ।
पि॒शङ्गा॑श्वा अरु॒णाश्वा॑ अरे॒पस॒ः
प्रत्व॑क्षसो महि॒ना द्यौरि॑वो॒रवः॑ ॥ ४

[1] vāta-tviṣho maruto varṣha-nirṇijo
[2] yamā iva su-sadṛshaḥ su-peshasaḥ
[3] pishañga-ashvā aruṇa-ashvā
[4] arepasaḥ pra-tvakṣhaso
[5] mahinā dyaur iva uravaḥ

[1] O Maruts, you are the flamings of the Life-god, the rain of heaven is your robe;
[2] you are perfect in form and alike even as twin-born things;
[3] gold and rose are your swiftnesses (steeds);
[4] cleaving all things you are without hurt;
[5] you are great and vast like heaven.

[*vāta:* Life-god; Vāyu;]

5.57.5: Enjoy Immortal Name

पु॒रु॒द्र॒प्सा अ॑ञ्जि॒मन्त॑ः सु॒दान॑वस्त्वे॒षसं॑दृशो
अनव॒भ्ररा॑धसः ।
सु॒जा॒तासो॑ ज॒नुषा॑ रु॒क्मव॑क्षसो
दि॒वो अ॒र्का॑ अ॒मृतं॒ नाम॑ भेजिरे ॥ ५

[1] purudrapsā añjimantaḥ sudānavaḥ
[2] tveṣha-sandṛsho anavabhra-rādhasaḥ
[3] sujātāso januṣhā rukma-vakṣhasaḥ
[4] divo arkā amṛtam nāma bhejire

[1] Many-streaming, luminously adorned, very forceful,
[2] a vision of flaming lights, a rich felicity that falls not away from them,
[3] perfect in being from their birth, golden bosomed,
[4] the illumined singers of heaven enjoy the Immortal Name.

[*sudānava:* very forceful, in all these hymns 52-61; 'lavish givers', in some other places.
bhejire: enjoy.]

5.57.6: All Glories in Your Bodies

ऋ॒ष्टयो॑ वो मरु॒तो अंस॑यो॒रधि
सह ओजो॑ बा॒ह्वोर्वो॒ बलं॑ हि॒तम् ।
नृ॒म्णा शी॒र्षस्वायु॑धा॒ रथे॑षु
वो॒ विश्वा॑ वः॒ श्रीरधि॑ त॒नूषु॑ पिपिशे ॥ ६

[1] ṛṣhṭayo vo maruto amsayor adhi
[2] saha ojo bāhvor vo balam hitam
[3] nṛmṇā shīrṣhasu āyudhā ratheṣhu
[4] vo vishvā vaḥ shrīr
[5] adhi tanūṣhu pipishe

[1] O Maruts, spears of light are on your shoulders,
[2] force and energy and strength are placed in your arms,
[3] on your heads are the mightinesses of the soul, weapons of war are in your chariots.
[4] All glories
[5] have taken form in your bodies.

[*pipeshe:* has taken form;]

5.57.7: Enjoyment

गोम॒दश्वा॑व॒द् रथ॑वत् सु॒वीरं॑
च॒न्द्रव॒द् राधो॑ मरुतो ददा नः ।
प्रश॑स्तिं नः कृणुत रुद्रियासो
भ॒क्षीय वोऽव॑सो॒ दैव्य॑स्य ॥ ७

[1] gomat ashvāvat rathavat suvīram
[2] chandravat rādho
[3] maruto dadā naḥ
[4] prashastim naḥ kṛṇuta rudriyāso
[5] bhakṣhīya vo avaso daivyasya

[3] Give unto us, O Maruts,
[1] a rich felicity of the herds of the light and the horses of swiftness and chariots for our movement,
[2] and great hero-energies and delight and joy.
[4] Sons of Rudra, create in us our self-expression;
[5] let me have enjoyment of your divine increasing.

[*prashastim:* self-expression;
bhakṣhīya: enjoyment;]

5.57.8: Seers of Inspired Hearing

ह॒ये न॒रो मरु॑तो मृ॒ळता॑
न॒स्तुवी॑मघासो॒ अमृ॑ता॒ ऋत॑ज्ञाः ।
सत्य॑श्रुत॒ः कव॑यो॒ युवा॑नो॒
बृह॑द्गिरयो बृ॒हदु॒क्षमा॑णाः ॥ ८

[1] haye naro maruto mṛḷatā naḥ
[2] tuvīmaghāso amṛtā ṛtajñāḥ
[3] satyashrutaḥ kavayo yuvāno
[4] bṛhat-girayo
[5] bṛhat ukṣhamāṇāḥ

[1] Give us bliss, O you divine souls, O Maruts,
[2] who are of many plenitudes, immortals and knowers of the Truth and Right,
[3] seers ever young whose inspired hearing listens to the Truth.
[4] Your words express its Vastness and
[5] that Vastness is the rain of your diffusion.

[*tuvimaghā:* of many plenitudes;
haye maruto: O Maruts;]

5.58: Rain of Diffusion is Their Sweat

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Triṣhṭup

1: Maṣtered Immortality
2: Have Creative Knowledge
3: Cling to Him
4: Master of Hero-powers
5: Maruts Rain Down Bounty
6: Floods of Heaven
7: Rain as the Sweat of Their Toil
8: Vastness is Your Rain of Diffusion

5.58.1: Mastered Immortality

तमु॑ नू॒नं तवि॑षीमन्तमे॑षां
स्तु॒षे ग॒णं मारु॑तं॒ नव्य॑सीनाम् ।
य आ॒श्व॑श्वा॒ अम॑व॒द्वह॑न्त
उ॒तेशि॑रे अ॒मृत॑स्य स्व॒राजः॑ ॥ १

[1] tam u nūnam taviṣhīmantam eṣhām
[2] stuṣhe gaṇam mārutam
[3] navyasīnām
[4] ya āshu-ashvā amavat vahanta
[5] uta īshire amṛtasya svarājaḥ

[2] Now will I affirm the host of these Maruts
[1] who are puissant and
[3] full of newborn expression.
[4] Their horses are swift and they carry strength in their chariots.
[5] They have self-rule, they have mastered Immortality.

[*īshire:* mastered;]

5.58.2: Have Creative Knowledge

त्वे॒षं ग॒णं त॒वसं॒ खादि॑हस्तं॒
धुनि॑व्रतं मा॒यिनं॒ दाति॑वारम् ।
म॒यो॒भुवो॒ ये अमि॑ता महि॒त्वा
वन्द॑स्व विप्र तु॒विराध॑सो॒ नॄन् ॥ २

[1] tveṣham gaṇam tavasam
[2] khādi-hastam
[3] dhuni-vratam māyinam dāti-vāram
[4] mayobhuvo ye amitā mahitvā
[5] vandasva vipra tuvirādhaso nṝn

[1] **They are a strong host blazing with light,**
[2] **who wear sharp bracelets on their hands;**
[3] **all whose actions are a rushing speed and they have creative knowledge and are givers of desirable boons;**
[4] **for they are immeasurable in their vastness and creators of beatitude.**
[5] **O mind illumined, adore these divine powers who have many riches for thee.**

[*amitā:* immeasurable;

māyinam: possessors of creative knowledge; see also (5.2.9).]

5.58.3: Cling to Him

आ वो॑ यन्तूदवा॒हासो॑ अ॒द्य
वृ॒ष्टिं ये विश्वे॑ म॒रुतो॑ जु॒नन्ति॑ ।
अ॒यं यो अ॒ग्निर्म॑रुतः॒ समि॑द्ध
ए॒तं जु॑षध्वं कवयो युवानः ।। ३

[1] ā vo yantu uda-vāhāso adya
[2] vṛṣhṭim ye vishve maruto junanti
[3] ayam yo agnir marutaḥ samiddha
[4] etam juṣhadhvam kavayo yuvānaḥ

[1] **Let them come to you today bearing heaven's waters,**
[2] **all these Thought-powers (Maruts) that speed the rain of its abundance.**
[3] **O Thought-powers, behold here the flaming god high-kindled,**
[4] **cling to him, O seers who are young for ever.**

5.58.4: Master of Hero-powers

यू॒यं राजा॑न॒मिर्यं॒ जना॑य
विभ्वत॒ष्टं ज॑नयथा यजत्राः ।
यु॒ष्मदे॑ति मुष्टि॒हा बा॒हुजू॑तो
यु॒ष्मत् सद॑श्वो मरुतः सु॒वीरः॑ ।। ४

[1] yūyam rājānam iryam janāya
[2] vibhva-taṣhṭam janayathā yajatrāḥ
[3] yuṣhmat eti muṣhṭihā bāhujūto
[4] yuṣhmat sadashvo marutaḥ suvīraḥ

[1] **It is you that brings to birth the king who leads the people,**
[2] **who is formed by Vibhu, O powers of the sacrifice.**
[3] **From you comes this Fighter who speeds forth his arms and smites with his clenched hands;**
[4] **from you (comes) this master of hero-powers and excellent swiftnesses, O Maruts.**

[*vibhu:* all-pervading one;

iryam: lead (the people);]

5.58.5: Maruts Rain Down Bounty

अ॒रा इ॒वेदच॑रमा॒
अहे॑व॒ प्रप्र॑ जायन्ते॒ अक॑वा॒ महो॑भिः ।
पृश्नेः॑ पु॒त्रा उ॑प॒मासो॒ रभि॑ष्ठाः॒
स्वया॑ म॒त्या म॒रुतः॒ सं मि॑मिक्षुः ।। ५

[1] arā iva it acharamā
[2] aheva pra-pra jāyante akavā mahobhiḥ
[3] pṛshneḥ putrā upamāso rabhiṣhṭhāḥ
[4] svayā matyā marutaḥ sam mimikṣhuḥ

[1] **Those who moved not become like whirling spokes.**

[2] Those who were limited in knowledge are born like the days into ever greater vastnesses;
[3] for the Maruts, highest and most rapturous, sons of the many-hued Mother,
[4] by the force of their own thinking have rained down their bounty.

[*akavā:* not-seer, one limited in knowledge;
Maruts, the powers of thought and life, perform actions favourable to human beings, often termed as miracles. People who are sedentary develop the capacity to move rapidly. Persons who are born with limited knowledge see their knowledge expanding day by day. S interprets this verse in a ritualistic way. He translates *'akava'* as 'one who is not limited', without giving explanation.]

5.58.6: Floods of Heaven

यत् प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।
क्षोदन्त आपो रिणते वनान्यवस्रियो
वृषभः क्रन्दतु द्यौः ॥ ६

[1] yat prāyāsiṣhṭa pṛṣhatībhir ashvair
[2] vīḷupavibhir maruto rathebhiḥ
[3] kṣhodanta āpo
[4] riṇate vanāni ava
[5] usriyo vṛṣhabhaḥ krandatu dyauḥ

[1] O Maruts, when you have gone forcefully forward, with your dappled deer for coursers, and
[2] with the strong galloping of your chariots,
[3] the floods of heaven shall flow in their channels.
[4] Earth's pleasant growths shall be set in movement,
[5] and let Heaven too thunder out its cry upon us like a shining Bull.

[*usriyo:* shining;]

5.58.7: Rain as the Sweat of Their Toil

प्रथिष्ट यामन्पृथिवी चिदेषां
भर्तेव गर्भं स्वमिच्छवो धुः ।
वातान् ह्यश्वान् धुर्यायुयुज्रे
वर्षं स्वेदं चक्रिरे रुद्रियासः ॥ ७

[1] prathiṣhṭa yāman pṛthivī chit eṣhām
[2] bharteva
[3] garbham svam ichchhavo dhuḥ
[4] vātān hi ashvān dhuri āyuyujre
[5] varṣham svedam chakrire rudriyāsaḥ

[1] In their passage, our wide earth becomes more vast to us.
[2] Like a husband,
[3] the desire of (Maruts) places in her (earth) its own child.
[4] They join our life-currents to the yoke for their horses;
[5] they have made their rain as if the sweat of their toil, these sons of Rudra.

[*garbham:* child, (1.70.2, 7.90.3 and many others),
ichchhavaḥ: desire (of Maruts);
svedam: sweat (of their toil); see also (5.7.5).
prathiṣhṭa: most wide, (10.87.1); (different from *pratiṣhṭha).*

Second line: the translation given by S is based on splitting the *'svamichchhavo'* in the text as *'svam + it + shava'*. He interprets *svam* as seed and *shava* as water.

Translation (S): 'Maruts place the seed in the form of water in the earth'.]

5.58.8: Vastness is Your Rain of Diffusion

ह॒ये न॒रो मरु॑तो मृ॒ळता॑
न॒स्तुवी॑मघासो॒ अमृ॑ता॒ ऋत॑ज्ञाः ।
सत्य॑श्रुत॒ः कव॑यो॒ युवा॑नो॒
बृह॑द्गिरयो बृ॒हदु॒क्षमा॑णाः ॥ ८

[1] haye naro maruto mṛḷatā naḥ
[2] tuvīmaghāso amṛtā ṛtajñāḥ
[3] satyashrutaḥ kavayo yuvāno
[4] bṛhad-girayo
[5] bṛhat ukṣhamāṇāḥ

[1] Give us bliss, O Maruts divine souls,
[2] Immortals, Knowers of the Truth and Right and of the many plenitudes.
[3] (You are) seers ever young whose inspired hearing listens to the Truth;
[4] and your words express its Vastness and
[5] that Vastness is the rain of your diffusion.

[*girayo:* word]

5.59: Aditi and Dānu

Rishi: Shyāvāshva Ātreyaḥ
Metre: Jagatī, 1-7; Trishṭup, 8

1: Giving of Bliss
2: Awaken Knowledge in Us
3: Wide Outpouring
4: Earth Vibrates Like a Ray
5: Limit the Vision
6: Grown by Their Vastness
7: Chase Away Obstacles
8: Work of Aditi and Diti

5.59.1: Giving of Bliss

प्र व॒ः स्पळ॑क्रन् त्सुवि॒ताय॑ दा॒वनेऽर्चा॑
दि॒वे प्र पृ॑थि॒व्या ऋ॒तं भ॑रे ।
उ॒क्षन्ते॒ अश्वा॒न् तरु॑षन्त॒ आ रजोऽनु॒
स्वं भा॒नुं श्र॑थयन्ते अर्ण॒वैः ॥ १

[1] pra vaḥ spaḷ akran
[2] suvitāya dāvane
[3] archā dive
[4] pra pṛthivyā ṛtam bhare
[5] ukṣhante ashvān taruṣhanta ā rajo
[6] anu svam bhānum shrathayante arṇavaiḥ

[1] Like the invoking priest sing extensively
[3] the word of light unto heaven.
[4] I will offer the truth to it from earth.
[2] They are in clear movement for the giving of the bliss.
[5] They are spreading abroad their swiftnesses, crossing through the mid-world;
[6] they are casting down upon us, their own light in seas.

[*dāvane: dā + vane:* giving of bliss; S and others translate it merely as 'giving' (*dāna*);
spaḷ: in padapātha it becomes *spaṭ;*
spaṭ: invoking priest;
pra + akran: sing extensively;
akran: derived from *kran* (to cry), (S);
prabhare: bring;]

5.59.2: Awaken Knowledge in Us

अमा॑देषां भि॒यसा॒ भूमि॑रेजति॒
नौर्न पू॒र्णा क्ष॑रति॒ व्यथि॑र्य॒ती ।
दू॒रे॒दृशो॒ ये चि॒तय॑न्त॒
ए॒म॑भिर॒न्तर्म॒हे॑ वि॒दथे॑ येति॒रे॒ नर॑: ॥ २

[1] amāt eṣhām bhiyasā bhūmir ejati
[2] naur na pūrṇā kṣharati vyathir yatī
[3] dūredṛsho ye chitayanta emabhir
[4] antar mahe vidathe yetire naraḥ

[1] In fear of their force, our earth trembles into vibration;
[2] like a ship that is full, it moves from its place and voyages agonised;
[3] (for help in this agony) they (gods) of the far vision awaken us to knowledge by their goings;
[4] within us these gods manifest the knowledge towards the vastness.

[*chitayanta:* awaken us to knowledge;
emabhir: by their goings or actions;
naraḥ: souls, gods; In Veda, *nara* means both mortals (souls) and gods;
vidatha: make discoveries of knowledge (6.8.1, 6.11.2);
vyathi: agony;]

5.59.3: Wide Outpouring

गवा॑मिव श्रि॒यसे॒ शृङ्ग॑मुत्त॒मं
सूर्यो॒ न चक्षू॒ रज॑सो वि॒सर्ज॑ने ।
अत्या॑ इव सु॒भ्व॑श्चार॑वः स्थान॒
मर्या॑ इव श्रि॒यसे॑ चेतथा नरः ॥ ३

[1] gavām iva shriyase shṛṅgam uttamam
[2] sūryo na chakṣhū rajaso visarjane
[3] atyā iva subhvaḥ chārava sthāna
[4] maryā iva shriyase chetathā naraḥ

[1] Uplifted unto the highest is their horn as of Ray-cows for the glory.
[2] Their vision is as that of the sun of the truth in the wide-outpouring of the light.
[3] You are beautiful like swift horses and born perfect.
[4] Like men with high goals (*marya*) you awake in the human beings the knowledge to the glory.

[*chāravaḥ:* beautiful;]

5.59.4: Earth Vibrates Like a Ray

को वो॑ म॒हान्ति॑ मह॒तामुद॑श्नव॒त्
कस्काव्या॑ म॒रुत॒: को ह॒ पौंस्या॑ ।
यू॒यं ह॒ भूमिं॑ कि॒रणं॒ न रे॑जथ॒
प्र यद् भर॑ध्वे सुवि॒ताय॑ दा॒वने॑ ॥ ४

[1] ko vo mahānti mahatām ut-ashnavat
[2] kaḥ kāvyā marutaḥ ko ha paumsyā
[3] yūyam ha bhūmim kiraṇam na rejatha
[4] pra yat bharadhve suvitāya dāvane

[1] Who has tasted all the great things of your greatness?
[2] Who (have) your seer-wisdom? Who (have) the virilities of your strength, O Maruts?
[3] You make our earth to vibrate like a ray of the Light
[4] when you bear her in the happy journey for the giving of the bliss.

5.59.5: Limit the Vision

अश्वा॑ इ॒वेद॑रु॒षास॒ः सब॑न्धव॒ः
शूरा॑ इव प्र॒युध॒ः प्रोत यु॑युधुः ।
मर्या॑इव सु॒वृधो॑ वावृधु॒र्नर॒ः सूर्य॑स्य॒ चक्षु॒ः
प्र मि॑नन्ति वृ॒ष्टिभि॑ः ॥ ५

[1] ashvā ivet arușhāsaḥ sabandhavaḥ
[2] shūrā iva prayudhaḥ pra uta yuyudhuḥ
[3] maryā iva suvṛdho vāvṛdhur naraḥ
[4] sūryasya chakṣhuḥ
[5] pra minanti vṛṣhṭibhiḥ

[1] They are as if shining horses of swiftness, brothers each unto the other.
[2] They are like heroes that fight in the forefront and they war in our vanguard.
[3] They grow like strong men in their utter increase, the Maruts;
[5] by their diffusions, they limit and measure out
[4] the vision of the Sun of Truth.

[*praminanti:* limit and measure out; the Maruts give each person the knowledge he or she can understand. They do not give the highest knowledge to everybody. Recall the RV mantra (1.4.3), *'ma no ati khya'*, 'do not show us the knowledge beyond our comprehension'.

S translates lines 4 and 5 as 'the covering of the Sun by the rain'.

marya: strong man;]

5.59.6: Grown by Their Vastness

ते अ॑ज्ये॒ष्ठा अक॑निष्ठास उ॒द्भिदो॑ऽम॑ध्यमासो॒
मह॑सा॒ वि वा॑वृधुः ।
सु॒जा॒तासो॑ ज॒नुषा॒ पृश्नि॑मातरो
दि॒वो मर्या॒ आ नो॒ अच्छा॑ जिगातन ॥ ६

[1] te ajyeṣhṭhā akaniṣhṭhāsa
[2] udbhidaḥ amadhyamāso
[3] mahasā vi vāvṛdhuḥ
[4] sujātāso januṣhā pṛshni-mātaro
[5] divo maryā ā no achchhā jigātana

[1] None of them is greatest or least
[2] or middle, they have broken out into birth
[3] and grown by their own vastness;
[4] from their birth they are perfect in their being, the sons of Prișhṇi;
[5] as such come to us, O strong ones of heaven.

[All the deities termed Maruts are equal in their energies. The sage prays for all these deities to come and help him.]

5.59.7: Chase Away Obstacles

वयो॒ न ये श्रेणी॑ः प॒प्तुरोज॒साऽन्ता॑न्
दि॒वो बृ॑ह॒तः सानु॑न॒स्परि॑ ।
अश्वा॑स एषामु॒भये॒ यथा॑ वि॒दुः
प्र पर्व॑तस्य नभ॒नूँर॑चुच्यवुः ॥ ७

[1] vayo na ye shreṇīḥ paptur ojasā
[2] antān divo bṛhataḥ sānunaḥ pari
[3] ashvāsa eṣhām ubhaye yathā viduḥ
[4] pra parvatasya nabhanūn achuchyavuḥ

[1] Like birds in their series, they go flying in their strength
[2] to the ends of heaven and over all the high level of the Vastness.
[4] Their galloping swiftnesses move away the clouds that envelop the hill
[3] wherever and however gods and men agree in their knowledge.

[*nabhanūn:* clouds,
shreṇīḥ: series, (flying) in an order,
paptur: move,
pra achauchyavuḥ: move away, to release;
When human beings plan any work in complete collaboration with the divine, then Maruts chase away all the obstacles (or clouds) surrounding the task (hill) in many stages. *parvata* (hill) with its several levels is the symbol for a task with several stages.]

5.59.8: Work of Aditi and Diti

मिमा॑तु॒ द्यौरदि॑ति॒र्वी॒तये॑ न॒ः
सं दानु॑चित्रा उ॒षसो॑ यतन्ताम् ।
आचु॑च्यवुर्दि॒व्यं कोश॑मे॒त
ऋषे॑ रु॒द्रस्य॑ म॒रुतो॑ गृणा॒नाः ॥ ८

[1] mimātu dyaur aditir vītaye naḥ
[2] sam dānuchitrā ushaso yatantām
[3] āchuchyavur divyam kosham
[4] eta ṛshe rudrasya maruto gṛṇānāḥ

[1] Let the heaven of the undivided Infinite (*aditi)* shape our birth
[2] and the variegated Dawns with the divided life (*dānu*) labour over it.
[3] They have poured the treasury of heaven on the sage
[4] who with the word praised them, the Maruts, the children of Rudra.

[*rudrasya maruta:* Maruts who are the children of Rudra.

Recall that Aditi represents unity; Diti or *dānu* represents multiplicity. We need both Aditi and Diti or *danū.* Any work has several different parts, the attention to details in each aspect is the realm of *dānu.* Usha represents the partial knowledge. So the dawns labour (*yatati*) over the divided life or *dānu.* This is the secret knowledge (treasury of heaven) mentioned in the third line.]

5.60: Agni, Rudra and Bliss

Riṣhi: Shyāvāshva Ātreyaḥ

Metre: Triṣhṭup, 1-6; Jagatī, 7-8

1: I Adore Agni with Surrender
2: Earth Trembles
3: You Play with Lances
4: Bodies of Golden Light
5: Rudra is a Good Worker (*svapa*)
6: Offering Given as Sacrifice
7: Establish Bliss (*vāma*)
8: The Vaishvānara Agni

5.60.1: I Adore Agni with Surrender

ईळे॑ अ॒ग्निं स्व॒व॑सं॒ नमो॑भिरि॒ह
प्र॑स॒त्तो वि च॑यत्कृ॒तं न॑ः ।
रथै॑रिव॒ प्र भ॑रे वाज॒यद्भि॑ः
प्रदक्षि॒णिन्म॒रुतां॒ स्तोम॑मृध्याम् ॥ १

[1] īḷe agnim svavasam namobhir
[1] iha prasatto vi chayat kṛtam naḥ
[3] rathair iva pra bhare vājayadbhiḥ
[4] pradakṣhiṇin marutām stomam ṛdhyām

[1] I adore with surrender Agni who shall perfectly foster us;
[2] here let him advance and be the discerning judge of our action.
[3] I bring it (my surrender) to him as if with chariots speeding towards the plenitude;
[4] and from the right hand of knowledge I would enrich my affirmation of the Maruts.

[*ṛdhyām:* enrich;
stoma: affirmation]

5.60.2: Earth Trembles

आ ये त॒स्थुः पृष॑तीषु श्रु॒तासु॑
सु॒खेषु॑ रु॒द्रा म॒रुतो॒ रथे॑षु ।
वना॑ चिदुग्रा जिहते॒ नि वो॑ भि॒या
पृ॑थि॒वी चि॑द् रेजते॒ पर्व॑तश्चित् ॥ २

[1] ā ye tasthuḥ pṛṣhatīṣhu shrutāsu
[2] sukheṣhu rudrā maruto ratheṣhu
[3] vanā chit ugrā jihate ni vo bhiyā
[4] pṛthivī chit rejate parvataḥ chit

[1] We listen to your footsteps (in fear), as you ascend
[2] into your chariots of ease (drawn by) the dappled deer, O Maruts, children of Rudra.
[3] Our earth's pleasant growths bow down in fear, O fierce strengths;
[4] our earth herself trembles and vibrates and even her mountains.

[*shrutāsu:* hearing of footsteps;
pṛshatī: dappled deer;
ni jihate: bow down;]

5.60.3: You Play with Lances

पर्व॑तश्चि॒न्महि॑ वृ॒द्धो बि॑भाय
दि॒वश्चि॒त् सानु॑ रेजत स्व॒ने व॑: ।
यत् क्रीळ॑थ मरुत ऋष्टि॒मन्त॒
आप॑ इव स॒ध्र्य॑ञ्चो धवध्वे ॥ ३

[1] parvataḥ chit mahi vṛddho bibhāya
[2] divaḥ chit sānu rejata svaṇe vaḥ
[3] yat krīḷatha maruta ṛṣhṭimanta
[4] āpa iva sadhryañcho dhavadhve

[1] The very hill that had grown into largeness was alarmed;
[2] and its high level of heaven shook at your cry.
[3] O Maruts, when you play, with your searching lances,
[4] you come running like uninterrupted waters.

5.60.4: Bodies of Golden Light

व॒रा इ॒वेद् रै॑व॒तासो॒
हिर॑ण्यैर॒भि स्व॒धाभि॑स्त॒न्व॑: पिपिश्रे ।
श्रि॒ये श्रेयां॑सस्त॒वसो॒ रथे॑षु
स॒त्रा महां॑सि चक्रिरे त॒नूषु॑ ॥ ४

[1] varā ivet raivatāso
[2] hiraṇyair abhi svadhābhiḥ
[3] tanvaḥ pipishre
[4] shriye shreyāmsaḥ tavaso ratheṣhu
[5] satrā mahāmsi chakrire tanūṣhu

[1] Like rich bridegrooms
[3] they have formed out their bodies
[2] with shapes of golden light, even with the powers of their natural being.

[4] Glorious, they seek glory; they are strong in their chariots;
[5] always they create greatnesses in their bodies.

5.60.5: Rudra is a Good Worker

अज्येष्ठासो अकनिष्ठास एते
सं भ्रातरो वावृधुः सौभगाय ।
युवा पिता स्वपा रुद्र एषां
सुदुघा पृश्निः सुदिना मरुद्भ्यः ॥ ५

[1] ajyeṣhṭhāso akaniṣhṭhāsa ete
[2] sam bhrātaro vāvṛdhuḥ saubhagāya
[3] yuvā pitā svapā rudra eṣhām
[4] sudughā pṛshniḥ sudinā marudbhyaḥ

[1] None of these is least or greatest,
[2] brothers, they have grown together towards a blissful opulence.
[3] Youth and a good worker is Rudra, their father;
[4] the mother of the Maruts is as a cow that is a good milker and she is many-hued and bright in her days.

[Rudra forcibly leads this creation upwards. He puts down all those who arrogantly obstruct his path. The profound mantra *trayambakam yajāmahe* in (7.59.12) celebrates his power to liberate all persons from premature death.]

5.60.6: Offering Given as Sacrifice

यदुत्तमे मरुतो मध्यमे वा यद्वावमे
सुभगासो दिवि ष्ठ । अतो नो रुद्रा
उत वा न्व१स्याऽग्ने वित्ताद्धविषो
यद् यजाम ॥ ६

[1] yat uttame maruto madhyame
[2] vā yat vā avame
[3] subhagāso divi ṣhṭha ato no rudrā
[4] uta vā nu asya agne vittāt haviṣho
[5] yat yajāma

[1] O Maruts, whether you are in the highest or in the middle
[2] or in the lowest heaven,
[3] come to us from there, O blissful Rudrās.
[4] O Agni, take notice of the offering
[5] that we give to you as your sacrifice.

[*ataḥ:* from beyond;]

5.60.7: Establish Bliss (*vāma*)

अग्निश्च यन्मरुतो विश्ववेदसो
दिवो वहध्व उत्तरादधि ष्णुभिः ।
ते मन्दसाना धुनयो रिशादसो
वामं धत्त यजमानाय सुन्वते ॥ ७

[1] agniḥ cha yat maruto vishvavedaso
[2] divo vahadhva uttarāt adhi ṣhṇubhiḥ
[3] te mandasānā dhunayo rishādaso
[4] vāmam dhatta yajamānāya sunvate

[1] When you Agni and Maruts, omniscient,
[2] come driving from the higher heaven over the peaks of the hill of our being,
[3] then in your rushing motion thrilled with rapture, you shake (or cause fear in) the powers that do us hurt.
[4] You establish desirable bliss for the sacrificer who presses the Soma.

[*shnubhiḥ:* peaks;
vāma: bliss;
dhunayaḥ: those who shake;]

5.60.8: The Vaishvānara Agni

अग्ने॑ म॒रुद्भिः॑ शु॒भय॑द्भि॒र्ऋक्व॑भिः॒
सोमं॑ पिब मन्दसा॒नो ग॑ण॒श्रिभिः॑ ।
पा॒व॒केभि॑र्विश्वमि॒न्वेभि॑रा॒युभि॒र्वैश्वा॑नर
प्र॒दिवा॑ के॒तुना॑ स॒जूः ॥ ८

[1] agne marudbhiḥ shubhayat-bhir
[2] ṛkvabhiḥ
[3] somam piba mandasāno
[4] gaṇashribhiḥ pāvakebhir
[5] vishvaminvebhir āyubhir
[6] vaishvānara pradivā ketunā sajūḥ

[1] O Agni along with Maruts that give the touch of bliss,
[2] that speak the word of light.
[3] Drink of the Soma of delight and grow exultant,
[4] (along with the Maruts) who are glorious in their hosts, purifying,
[5] (who are) all-pervading, and (give) long-life, (drink the Soma);
[6] O Vaishvānara, one with them in intuition and heavenly shining vision, (drink the Soma).

[Vaishvānara: Universal Divine Will and Force; a form of Agni.]

5.61: Journey to the Peaks and the Afflicting Desire

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Gāyatrī, 1-4,6-8,10-19; Anuṣhṭup, 5; Satobṛhatī 9

[The riṣhi here is Shyāva-ashva. Shyāva is one whose soul is dusky, and lacks lustre. The name Shyāva occurs in several places in RV. In RV (1.110.6) Ashvins are said to give lustre to Shyāva. This name occurs in (5.61.16). The full name *shyāvāshva* occurs in (5.81.5), where it is said that he has attained to the affirmation (stoma) of the God Savitṛ, the creator. The name *shyāvāshva,* means, one with ruddy-dark life powers. The hymn describes how he sheds his dark lustre and becomes endowed with Light and Power.

The commentator Sāyaṇa Āchārya quotes an anecdote connected with this riṣhi and explains the entire hymn based on this anecdote. While accompanying his father in the performance of a ritual to the house of the king Rathavīti Dārbhya, *shyāvāshva* becomes interested in marrying the daughter of Darbhya. However the queen declines the offer stating that Shyāvāshva is not a riṣhi yet.

For becoming a riṣhi, Shyavashva performs the rigorous askesis. However he has a strong desire for the material possession of cows and horses. The king Taranta comes to know of this desire and gives him gifts and directs him to his brother the king Purumīlha for more. On his way to his meeting the king Purumīlha, he encounters the Maruts who give him the necessary favours.

The names Shyāva, Dārbhya, Rathavīti and Purumilha occur in this hymn.

The claim that the hymn gives the outline of the anecdote is rather farfetched. Most of the epithets occurring in these mantrās cannot be explained in the context of the episode. The lady appearing in mantrās 4,5,7,9,17 and 18 cannot refer to the lady loved by Shyāvāshva. The lady is the shakti or consort of Maruts, the Thought-Gods. It is she who is the executor of wishes of the Maruts. Verse 7 states that she knows the sufferer. Verse 9 states that she shows the path to one with a dusky soul.

In verse 17, Shyāshva prays to the lady to convey his words to the Maruts, using the epithet Dārbhya (a king's name), the son of the Render for him. Similarly Shyāshva uses the epithet for Maruts, such as Rathavīti (those who journey in the chariot), the Lord of plenitude. In the Veda, the epithet, "the Lord of plenitude", is never used for any human being.]

1: Who Are You?
2: How Did You Get Your Puissance?
3: Whip of Their Urging
4: May the Goddess Come to Me
5: May She Conquer For Me
6: Woman, Greater in Bliss
7: The Soul Afflicted With Desire
8: Male is Only Half
9: She Calls the Path to Shyāvāshva
10: Give Me a Hundred
11: Maruts Drink Soma
12: Maruts Shine Splendid
13: They Cannot be Confined
14: Who Knows Their Destination
15: Maruts Hear the Call of Devotee
16: Direct the Treasure
17: Convey My Laud
18: My Desire Passes Not
19: Resides on Mountains

5.61.1: Who Are You?

के ष्ठा॑ नर॒: श्रेष्ठ॑तमा॒
य एक॑एक आय॒य ।
प॒र॒मस्या॑: प॒राव॑तः ॥ १

[1] ke shṭhā naraḥ
[2] shreshṭhatamā
[3] ya eka-eka āyaya
[4] paramasyāḥ parāvataḥ

[1] Who are you,
[2] O Powers supreme in your glory,
[3] you who come to us, one by one,
[4] from the highest supreme?

5.61.2: How Did You Get Your Puissance?

क्व१॒ वो॑ऽश्वा॒: क्वा॒३॒भीश॑वः
क॒थं शे॑क क॒था य॑य ।
पृ॒ष्ठे सदो॑ न॒सोर्यम॑: ॥ २

[1] kva vo ashvāḥ kva abhīshavaḥ
[2] katham sheka kathā yaya
[3] pṛshṭhe sado nasor yamaḥ

[1] From where you had your horses? From where your reins?
[2] How did you get your puissance? What is the manner of your movement?
[3] Their seat is on the back of Life; their rein of control is in its nostrils.

[*yama:* rein of control;
nasa: nostril;]

5.61.3: Whip of Their Urging

ज॒घ॒ने चोद॑ ए॒षां
वि स॒क्थानि॒ नरो॑ यमुः ।
पु॒त्र॒कृ॒थे न जन॑यः ॥ ३

[1] jaghane choda eṣhām
[2] vi sakthāni naro yamuḥ
[3] putrakṛthe na janayaḥ

[1] **The whip of their urging falls on its loins;**
[2] **these powers labour it with their thighs**
[3] **as if women in the creation of a child.**

[*vi yamuḥ:* to labour, to spread (the thighs);]

5.61.4: May the Goddess Come to Me

परा॑ वीरास एतन॒ मर्या॑सो॒ भद्र॑जानयः ।
अ॒ग्नि॒तपो॒ यथास॑थ ॥ ४

[1] parā vīrāsa etana maryāso
[2] bhadra-jānayaḥ
[3] agnitapo yatha asatha

[1] **So come over to me, O you strong Males**
[2] **with your happy consorts,**
[3] **that you may dwell full of the heat of Agni.**

[*parā etana:* come over.]

5.61.5: May She Conquer For Me

स॒नत्साश्व्यं॑ प॒शुमु॒त गव्यं॑ श॒ताव॑यम् ।
श्या॒वाश्व॑स्तुताय॒ या दोर्वी॒रायो॒पबर्बृ॑हत् ॥ ५

[1] sanat sa ashvyam pashum
[2] uta gavyam shatāvayam
[3] shyāvāshvas-tutāya yā dor vīrāya
[4] upa-barbṛhat

[1] **Let her conquer for me the herd of the horses of swiftness**
[2] **and the herd of the shining cows and the flock of a hundred.**
[3] **She has been affirmed by the seer Shyāvāshva;**
[4] **she extends her arms to the hero.**

[*upa-barbṛhat doḥ:* extends her arms, (*doḥ*); *shyāvāshva:* seer of the ruddy-dark Life powers, name of a ṛishi.]

5.61.6: Woman, Greater in Bliss

उ॒त त्वा॒ स्त्री शशी॑यसी
पुं॒सो भ॑वति॒ वस्य॑सी ।
अदै॑वत्रादरा॒धसः॑ ॥ ६

[1] uta tvā strī shashīyasī
[2] pumso bhavati vasyasī adevatrāt
[3] arādhasaḥ

[1] **Woman is she, greater in bliss and substance**
[2] **than the Male who dwells not in the gods**
[3] **and has not the riches.**

5.61.7: The Soul Afflicted With Desire

वि या जा॒नाति॒ जसु॑रिं॒ वि तृष्य॑न्तं॒
वि का॒मिन॑म् ।
दे॒व॒त्रा कृ॑णु॒ते मनः॑ ॥ ७

[1] vi yā jānāti jasurim vi tṛṣhyantam
[2] vi kāminam
[3] devatrā kṛṇute manaḥ

[1] **She knows the sufferer and the thirsty**
[2] **and the soul afflicted with its desire;**
[3] **and she forms the mind in the godhead.**

5.61.8: Male is Only Half

उ॒त घा॒ नेमो॒ अस्तु॑तः॒ पुमाँ॒
इति॑ ब्रुवे प॒णिः ।
स वैर॑देय॒ इत्स॒मः ॥ ८

[1] uta ghā nemo astutaḥ pumān
[2] iti bruve paṇiḥ
[3] sa vairadeya it samaḥ

[1] **Because that Male is but half in his being and unaffirmed by the word (*astutaḥ*),**
[2] **therefore he is called Paṇi, the Miser of life;**
[3] **only by the giving of her energy shall he become whole.**

5.61.9: She Calls the Path to Shyāvāshva

उ॒त मे॑ऽरपद् यु॒वति॑र्मम॒न्दु॒षी प्रति॑
श्या॒वाय॑ वर्त॒निम् ।
वि रोहि॑ता पुरुमी॒ळ्हाय॑
येमतु॒र्विप्रा॑य दी॒र्घय॑शसे ॥ ९

[1] uta me arapat
[2] yuvatir mamandushī prati
[3] shyāvāya vartanim .
[4] vi rohitā purumīḷhāya yematuḥ
[5] viprāya dīrghayashase

[2] **Young and full of rapture,**
[1] **she shall cry aloud**
[3] **to the dusky soul his path.**
[5] **For the illumined who has attained to a far flung splendour**
[4] **two ruddy steeds labour on the path, to much riches.**

[*Purumīḷha:* one with much riches; the name of a king. S explains this verse in the context of the anecdote of the sage Shyavāshva going to Purumīḷha.

Lines 1-3 refer to the dusky soul, who does not know the path. Lines 4 and 5 refer to the illumined person who knows the path; for him the two steeds labour on the path.]

5.61.10: Give Me a Hundred

यो मे॑ धे॑नू॒नां श॒तं
वैद॑दश्वि॒र्य॑था॒ दद॑त् ।
त॒र॒न्त इ॑व मं॒हना॑ ॥ १०

[1] yo me dhenūnām shatam
[2] vaidat ashvir yathā dadat
[3] taranta iva mamhanā

[1] **And he shall give me a hundred of the fostering herd,**
[2] **even as the son of him who finds the steed.**
[3] **Yea, he shall be in his largeness of bounty even as this host of the Life-powers that travel to their goal.**

[*vaidadashvi:* son of Vidadashva, Purumiḷha; son of one who finds the steed;

taranta: those who travel to the goal; name of a king who helps Shyavāshva. In the anecdote Taranta suggests that he meet Purumiḷha.]

5.61.11: Maruts Drink Soma

य ईं॒ वह॑न्त आ॒शुभि॒ः
पिब॑न्तो मदि॒रं मधु॑ ।
अ॒त्र श्रवाँ॑सि दधि॑रे ॥ ११

[1] ya īm vahanta āshubhiḥ
[2] pibanto madiram madhu
[3] atra shravāmsi dadhire

[1] **They are borne on by swift steeds**
[2] **for drinking an intoxicating sweetness;**
[3] **and they hold here the inspirations of knowledge.**

5.61.12: Maruts Shine Splendid

येषां॑ श्रि॒याधि॒ रोद॑सी
वि॒भ्राज॑न्ते॒ रथे॒ष्वा ।
दि॒वि रु॒क्म इ॑वो॒परि॑ ॥ १२

[1] yeṣhām shriya adhi rodasī
[2] vibhrājante ratheṣhu ā
[3] divi rukma iva upari

[1] By their glory they surpass the Heaven and Earth of our being;
[2] they shine splendid in their chariots,
[3] as if a golden light above in our heavens.

5.61.13: They Cannot be Confined

यु॒वा स मारु॑तो ग॒णस्त्वे॒षर॑थो॒ अने॑द्यः ।
शु॒भं॒यावाप्र॑तिष्कुतः ॥ १३

[1] yuvā sa māruto gaṇas
[2] tveṣha-ratho anedyaḥ
[3] shubham-yāvā apratiṣhkutaḥ

[1] Young is that host of the Life-gods
[2] and a blaze of light are their chariots; they cannot be confined,
[3] they travel to the bliss whom no darkness can cover.

5.61.14: Who Knows Their Destination

को वे॑द नू॒नमे॑षां॒ यत्रा॒ मद॑न्ति॒ धूत॑यः ।
ऋ॒तजा॑ता अ॒रेप॑सः ॥ ४

[1] ko veda nūnam eṣhām
[2] yatrā madanti dhūtayaḥ
[3] ṛtajātā arepasaḥ

[1] Who knows of them
[2] where now they speed and rejoice,
[3] they who are born in the Truth, and are free from evil.

5.61.15: Maruts Hear the Call of Devotee

यू॒यं मर्तं॑ विपन्यवः
प्रणे॒तारं॑ इ॒त्था धि॒या ।
श्रोता॑रो॒ याम॑हूतिषु ॥ १५

[1] yūyam martam vipanyavaḥ
[2] praṇetāra itthā dhiyā
[3] shrotāro yāmahūtiṣhu

[1] O illumined powers, you are
[2] leaders of the mortal by right thought,
[3] and you hear him when he calls you to the journey.

[*vipanyavaḥ:* they who have the light, (3.10.9)]

5.61.16: Direct the Treasure

ते नो॒ वसू॑नि॒ काम्या॑
पुरुश्च॒न्द्रा रि॑शादसः ।
आ य॑ज्ञियासो ववृत्तन ॥ १६

[1] te no vasūni kāmyā
[2] purushchandrā rishādasaḥ
[3] ā yajñiyāso vavṛttana

[2] You, with your many delights, destroy our hurters.
[3] O Lords of sacrifice, you direct
[1] towards us, the desirable treasures.

5.61.17: Convey My Laud

ए॒तं मे॒ स्तोम॑मूर्म्ये दा॒र्भ्याय॒ परा॑ वह ।
गिरो॑ देवि र॒थीरि॑व ॥ १७

[1] etam me stomam ūrmye
[2] dārbhyāya parā vaha
[3] giro devi rathīr iva

[1] To the son of Dharbhya, convey
[2] this affirmation (stoma).
[3] O Goddess, wide-billowing Night, carry my words to him like a charioteer.

[*ūrmye:* wide-billowing Night, (2.4.3);

S explains this mantra in the context of the anecdote of the marriage of Shyavashva with the daughter of Dhārbhya Rathavīti. The Goddess Night is the messenger.]

5.61.18: My Desire Passes Not

उ॒त मे॑ वोचता॒दिति॑ सु॒तसो॑मे॒ रथ॑वीतौ ।
न कामो॒ अप॑ वेति मे ॥ १८

[1] uta me vochatāt iti
[2] sutasome rathavītau
[3] na kāmo apa veti me

[1] And thou shall say this for me
[2] to the Journeyer in the Chariot who has pressed out the Soma,
[3] that my desire passes not away from me.

5.61.19: Resides on Mountains

ए॒ष क्षे॑ति॒ रथ॑वीतिर्म॒घवा॒ गोम॑ती॒रनु॑ ।
पर्व॑ते॒ष्वप॑श्रितः ॥ १९

[1] eṣha kṣheti rathavītir
[2] maghavā gomatīr anu
[3] parvateṣhu apashritaḥ

[1] Lo, the Journeyer in the Chariot dwells in the countries
[2] where are the radiant herds, he is the lord of plenitudes.
[3] His lodging is upon the mountains.

[*gomati:* herds of Ray-cows;

kṣheti: dwells;]

[The seeker dwells in places endowed with knowledge and stays at an elevated level of consciousness.

Paraphrase of S: On being happy on the marriage of his daughter to the Riṣhi Shyavāshva, he, Rathavīthi returns to the Himalayan hills for performing askesis (tapas).]

Section V: (5.62 - 5.72)

Mitra and Varuṇa

(72 Mantrās)

A. Titles of the 11 Sūktās
B. Mitra, the Lord of Love
C. Varuṇa, the All-Ruler and the Lord of Wideness
D. Riṣhis of the Section
E. Text, Translation and Commentary

A. Titles of the 11 Sūktās

5.62 The Thousand-pillared Home of Truth and Bliss 240
63: The Rain of Bliss 244
64: The Leaders of the Blissful Home 248
65: The Lords of the Journey 251
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68: The Lords of the Great Force 256
69: The Upholders of the Luminous Worlds 258
70: The Increasers of Being and Deliverers 260
71: An Invocation to the Sacrifice 261
72: An Invocation to the Sacrifice 262

B. Mitra, the Lord of Love

Mitra, the ordinary Sanskrit word for friend, comes from the same root as *mayas,* the Vedic word for bliss. When other deities like Agni are spoken of as helpful friends, they are said to be like Mitra or become Mitra. Then we must suppose that to these Vedic symbolists, Mitra was essentially the Lord of Love, a kindly helper of man and immortals; the Veda speaks of him as the most beloved of the gods.

Mitra introduces the principle of harmony into the workings of the divine effort in us; thus he combines all the lines of our advance, all the strands of our sacrifice until the work is accomplished in the supreme unity of Knowledge, Power and Delight.

The vedic singers couple *mayas,* the principle of inner felicity independent of all objects and *prayas,* its outflowing as the delight and pleasure of the soul in objects and beings. Vedic happiness is thus divine felicity which brings with it the boon of a pure possession and sinless pleasure in all things founded upon the unfailing touch of the Truth and Right in the freedom of a large universality.

Mitra cannot fulfil his harmony except in the wideness and purity of Varuṇa; hence he is constantly invoked with Varuṇa. The distinction between them is made in one verse, "Varuṇa is the masterful traveller to the souls supreme seat, Mitra makes men advance in that march". As (5.63.3) declares, Mitra and Varuṇa makes the heaven give "its celestial rain, which is the wealth of spiritual felicity which the seers desire; it is the immortality."

(5.65.4) states that he "takes us out of our narrow existence, harmonises (*vidhata*) all and conquers the path to our home. (5.66.2) summarises the work of Mitra and Varuṇa. "Then shall thy humanity as if the workings of these gods; it is as if the visible heaven of light (*svar*) were founded in thee, O mortal".

C. Varuṇa, the All-ruler and the Lords of wideness

Viewed on the surface, Varuṇa is the omniscient and omnipotent Lord or Creator, Master of the oceans and the sky, whose strength and speed cannot be matched by anyone else. He maintains all the laws in the Earth, mid-region and the heavens, punishing the transgressors. But a closer look reveals the esoteric meaning of the hymns just as with the other hymns of Rig Veda. Varuṇa is the Godhead who creates pathways for the Sun in our being which is full of darkness so that the Sun can pour his knowledge into all the dark corners of the being. The oceans, of which Varuṇa is the master, symbolize the waters of the Truth and Varuṇa pours these Waters on our three bodies, viz. physical, vital and mental, and removes all sin, evil and falsehood from our lives. In RV (1.24) and RV (1.25), the Seer Shunahshepa explicitly requests Varuṇa to release or loosen the three cords of bondage which represent the bonds of the three planes, physical, vital and mental. These knots restrict the flow of the universal psychic energies in our body. Varuṇa is prayed to release these knots. These knots are the celebrated knots associated with the names Brahma, Viṣhṇu and Rudra in the tāntrik literature of later period. Note however that in RV (5.2.7) Agni releases the seer Shunahshepa from his bonds. In the Veda, there is the identity of the different gods. They act jointly.

A common descriptor used for Varuṇa is *uru,* which means always 'wide' in the Rig Veda. Varuṇa is the lord of all infinities, master of all the oceans and ether. Varuṇa's dwelling is in the vast, (*urukṣhaya),* (1.2.9), Varuṇa has wide vision (*uru chakṣhasam),* (1.25.16). 'Form in us the wide world' (5.64.6); Varuṇa conquers for us the vastness (*uru*), (5.65.4).

Thus Varuṇa grants us a broader vision, removes the narrowness of our outlook so that we can express our aspiration for the attainment of infinities. In (5.64.6) he is prayed to form the wide world in us.

Varuṇa is hymned as the *samrāja,* all-ruler in (5.68.2, 5.63.5) and as the *swarāja,* the self-rule in (5.66.5).

sāmrāṭ means one who has complete kingship or control over both subjective and objective existence. Among the people of the Vedic age, the emperor was also a sage; he was both a thinker and a hero. He had a plenitude of both wisdom and will, thought and action. Varuṇa is the king of all the dominions (8.42.1 and 8.42.2.). Varuṇa helps the seer in the effort of his journey to a self-empire (*svarājya*), according to RV (5.66.6).

Varuṇa is hymned in several places as being connected with the Right or the Truth-in-movement (*ṛta*). Varuṇa touches the Truth in man (*ṛtasparsha jane-jane,* 5.67.4), i.e., he activates the Truth in movement (*ṛta*) in every human being, since he has the form of Truth (*ṛtapeshasa,* 5.66.1).

He holds the seer-wisdom, (*kāvya,* 5.66.4). He has placed the will (*kratu*) in our hearts (5.85.2).

In (5.85.8), Varuṇa is prayed by the seer Atri, "to clear away like loosened things all our sins, the sins against Truth and the sins caused by ignorance."

The introductions to the eleven hymns (5.62-5.72) by Sri Aurobindo give an excellent picture of the powers of both Mitra and Varuṇa.

D. Riṣhis of the Section

5.62: Shrutavit Ātreyaḥ
63-64: Archanānaḥ Ātreyaḥ
65-66: Rātahavya Ātreyaḥ
67-68: Yajata Ātreyaḥ
69-70: Uruchakri Ātreyaḥ
71-72: Bāhuvṛktaḥ Ātreyaḥ

E. Text, Translation and Commentary

5.62: The Thousand-pillared Home of Truth and Bliss

Riṣhi: Shrutavit Ātreyaḥ
Metre: Triṣhṭup

1: That One
2: Milks the Ray-Cows
3: Pour Down the Rain of Heaven
4: The Clarity Follows You
5: Guard by Yajus Mantra
6: The Thousand-pillared Home of Bliss
7: The Honey in That Home
8: Infinite Aditi and Finite Diti
9: Possess the Bliss and Peace

[The Riṣhi hymns the eternal and immutable Truth of which the Truth in mutable things is the veil; that is the goal of the journey of the manifested Sun of divine knowledge; it is the eternal unity of all things that are and the supreme Divine of which the Gods are various forms.

Into it unite all the wealth of being and knowledge and power and bliss won by the sacrifice.

It is the large vastness of the wide purities of Varuṇa and of the shining harmonies of Mitra.

There, eternally stable, dwell the herds of the divine radiances of knowledge; for that is the happy field to which they here are travelling.

The Impeller of the cosmic movement and journey pours out knowledge in us, the milk of the herds, by the dawns of the inner light. There descend the streams of the immortal existence followed by the single and perfect movement of Mitra-Varuṇa, the Light and the Purity, the Harmony and the Infinity.

It is the rain of heaven which these two Godheads pour down, upholding the physical existence in its fruits and the celestial in its herding radiances of illumination.

They thus create in man a force full of divine knowledge and a wide being which they guard and increase, a strewn seat for the sacrifice.

This thousand-pillared force of knowledge they make a home for themselves and dwell there in the revelations of the Word.

It is luminous in its form and its pillars of life have an iron strength and stability.

They ascend to it in the dawning, in the rising of the Sun of knowledge and look with that eye of their divine vision on the infinite existence and the finite, the indivisible unity of things and their multiplicity.

It is a home full and large with the sweetness and ecstasy of the supreme and inviolable peace and bliss which by their cherishing and fostering protection we seek to conquer and possess.]

5.62.1: That One

ऋ॒तेन॑ ऋ॒तमपि॑हितं ध्रु॒वं वां॒
सूर्य॑स्य॒ यत्र॑ विमु॒चन्त्यश्वा॑न् ।
दश॑ श॒ता स॒ह त॑स्थु॒स्तदेकं॑
दे॒वानां॒ श्रेष्ठ॒ वपु॑षामपश्यम् ॥ १

[1] ṛtena ṛtam apihitam dhruvam vām
[2] sūryasya yatra vimuchanti ashvān
[3] dasha shatā saha tasthuḥ
[4] tat ekam
[5] devānām shreṣhṭham vapuṣhām
[6] apashyam

[1] By the Truth is veiled that ever-standing Truth of yours
[2] where they unyoke the horses of the Sun;
[3] there the ten hundreds stand still together;
[4] That One,
[5] the greatest of the embodied gods,
[6] I have beheld.

[*apihitam:* veiled by the truth; the active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.

dhruvam ṛtam: ever-standing Truth; the eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean.

dasha shatā: ten hundreds; the entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.

tat ekam: That One; the *deva* veiled by his form of the divine Sun is referred to in Isha Upaniṣhad (16), "That splendour which is thy fairest form, O Sun, that let me behold. The Puruṣha who is there and there, He am I."

'ṛtam-ṛtena' is also in 5.68.4.]

["The Absolute, the Eternal, the Supreme Divine, is the reality that is the object of our realisation. It is the One brilliantly lit by the straight and freely radiating rays of the Sun of Truth. But this Truth that is superconscient is veiled by another Truth, the Truth of the Many, the fact of the multiple universe. One has to pass through this Truth of the Many, however obscured in the shadow of Ignorance, drawing to the full the experience of multiplicity before arriving at the Truth of the One.

The horses symbolise the different multiple energies which are unyoked or marshalled together at the level of the Sun, the state of the Absolute or Supreme Divine." (M.P.P.)]

5.62.2: Milks the Ray-Cows

तत्सु वां॑ मित्रावरुणा महि॒त्वमी॒र्मा
त॒स्थु॒षीरह॑भिर्दुदुह्रे ।
विश्वा॑ः पिन्वथ॒ः स्वस॑रस्य॒ धेना॒
अनु॑ वा॒मेकः॑ प॒विरा व॑वर्त ॥ २

[1] tat su vām mitrā-varuṇā mahitvam
[2] īrmā tasthuṣhīr ahabhir duduhre
[3] vishvāḥ pinvathaḥ svasarasya dhenā
[4] anu vām ekaḥ pavir ā vavarta

[1] That is the utter vastness of you, O Mitra and Varuṇa;
[2] there the Lord of the movement milks the herds of his stable radiances by the days (dawns of inner light).
[3] Lo, you two swell all the streams of the Blissful One,
[4] and your one wheel moves in their path.

[*dhenā:* streams;
īrmā: movement, (5.73.3);
svasara: the blissful one;
ekaḥ pavi: one wheel, the unified movement; when the lower wheel of the Sun is struck away, the inferior truth is taken up into the unity of the higher truth from which it now seems to be separate in its motion. Now only one wheel or one movement.]

5.62.3: Pour Down the Rain of Heaven

अधा॑रयतं पृथि॒वीमु॒त द्यां
मित्र॑राजाना वरुणा॒ महो॑भिः ।
व॒र्धय॑त॒मोष॑धी॒ः पिन्व॑तं॒ गा
अव॑ वृ॒ष्टिं सृ॑जतं जीरदानू ॥ ३

[1] adhārayatam pṛthivīm uta dyām
[2] mitra-rājānā varuṇā mahobhiḥ
[3] vardhayatam oṣhadhīḥ pinvatam gā
[4] ava vṛṣhṭim sṛjatam jīradānū

[1] You uphold earth and heaven,
[2] O Kings Mitra and Varuṇa, by your greatnesses,
[3] you increase the growths of earth, you nourish the shining herds of heaven,
[4] you pour forth the rain of its waters, O swift in strength.

5.62.4: The Clarity Follows You

आ वा॒मश्वा॑सः सु॒युजो॑ वहन्तु
य॒तर॑श्मय॒ उप॑ यन्त्व॒र्वाक् ।
घृ॒तस्य॑ नि॒र्णिग॑नु॑ वर्त॑ते वा॒मुप॒
सिन्ध॑वः प्र॒दिवि॑ क्षरन्ति ॥ ४

[1] ā vām ashvāsaḥ suyujo vahantu
[2] yata-rashmaya upa yantu arvāk
[3] ghṛtasya nirṇik anu vartate vām
[4] upa sindhavaḥ pradivi kṣharanti

[1] Let horses perfectly yoked bear you;
[2] with their well-governed reins of light let them come down to us;
[3] the form of the clarity follows in your coming;
[4] and the Rivers flow in the front of heaven.

[*ghṛta:* clarity, see (5.5.1);
nirṇik: form;]

5.62.5: Guard by Yajus Mantra

अनु॑ श्रु॒ताम॒मतिं॒ वर्ध॑दु॒र्वीं
ब॒र्हिरि॑व॒ यजु॑षा॒ रक्ष॑माणा ।
नम॑स्वन्ता धृतद॒क्षाधि॒ गर्ते॒
मित्रास॑थे वरु॒णेळा॑स्व॒न्तः ॥ ५

[1] anu shrutām amatim vardhat
[2] urvīm barhir iva yajuṣhā rakṣhamāṇā

[3] namasvantā dhṛta-dakṣhā
[4] adhi garte mitra asāthe
[5] varuṇa-iḷāsu antaḥ

[1] You increase the strength that comes to our ear of knowledge.
[2] You guard by the sacrificial word (yajus) your wide realm as if (it is) our seat of sacrifice.
[4] You take the seat in your car,
[3] bringing obeisance, holding fast to judgment,
[5] within the revealings of knowledge,
O Mitra, O Varuṇa.

[Yajus: the word which guides the sacrificial action in accordance with the Rik. The Rik is the word which brings with it the illumination.

Line 2 (alternate): "increasing and guarding the wide strength".

barhi: seat of sacrifice, sacred seat, sacred seat of grass in ritual.

amati: the meaning depends on the accent marks on the letters;

अ॒मति (5.62.5, 5.69.1): strength;

अम॑ति (1.53.4, 4.11.6): unconsciousness;]

5.62.6: The Thousand Pillared Home of Bliss

अक्र॑विहस्ता सु॒कृते॑ पर॒स्पा
यं त्रासा॑थे वरु॒णेळा॑स्व॒न्तः ।
राजा॑ना क्ष॒त्रमहृ॑णीयमाना
स॒हस्र॑स्थूणं बिभृथः स॒ह द्वौ ॥ ६

[1] akravihastā sukṛte paraspā
[2] yam trāsāthe varuṇa iḷāsu antaḥ
[3] rājānā kṣhatram ahṛṇīyamānā
[4] sahasra-sthūṇam bibhṛthaḥ saha dvau

[1] You protect the beyond for the doer of perfect works, without sparing any effort;
[2] you deliver him and he dwells within the wide revealings of knowledge;
[3] (you are) kings of hero-force free from passion;
[4] together you two uphold a thousand-pillared strength.

[*akravihastā:* with hands that spare not,

Varuṇa: lord of wideness,

Iḷa: goddess of revelation or revealings of knowledge;]

5.62.7: The Honey in That Home

हिर॑ण्यनिर्णि॒गयो॑ अस्य॒ स्थूणा॒
वि भ्रा॑जते दि॒व्य१॒श्वाज॑नीव ।
भ॒द्रे क्षेत्रे॒ निमि॑ता॒ तिल्वि॑ले वा
स॒नेम॒ मध्वो॒ अधि॑गर्त्य॑स्य ॥ ७

[1] hiraṇya-nirṇig ayo asya sthūṇā
[2] vi bhrājate divi ashvā-janīva
[3] bhadre kṣhetre nimitā tilvile vā
[4] sanema madhvo adhi-gartyasya

[4] May we win possession of the sweet honey which is in that home.
[1] Its form is of golden light, iron is its pillar;
[2] it shines in heaven as if the swift lightning;
[3] it is shaped in the happy field (or in the field of the gleaming).

[*ashvājani:* swift lightnings; the energy of the Horse of Life;

bhadra kṣhetre: the Ānanda, the Bliss-World;
tilvile: the field of the gleaming of the Dawns, the world of the Light;
ayaḥ: iron or steel;
stūṇa: pillar;
madhu: the Soma;]

5.62.8: Infinite Aditi and Finite Diti

हिर॑ण्यरूपमु॒षसो॒ व्यु॑ष्टा॒वयः॑स्थूण॒मुदि॑ता॒
सूर्य॑स्य ।
आ रो॑हथो वरुण मित्र॒ गर्त॒मत॑श्चक्षाथे॒
अदि॑तिं॒ दिति॑ं च ॥ ८

[1] hiraṇya-rūpam
[2] uṣhaso vyuṣhṭau
[3] ayaḥ sthūṇam
[4] uditā sūryasya
[5] ā rohatho varuṇa mitra gartam
[6] ataḥ chakṣhāthe aditim ditim cha

[5] That chariot you ascend, O Mitra and Varuṇa,
[1] has a form of gold
[3] and the pillars of iron,
[2] during the breaking of the dawn
[4] and the uprising of the Sun;
[6] following that you behold the infinite (Aditi) and the finite (Diti).

[*garta:* chariot, (5.68.5, 7.64.4); The chariot is not physical as mentioned in (7.64.4), 'your chariot fashioned by the mind', (*yaḥ vām garta manasa takṣhat*).

For the Vedic seers, both Aditi, the principle of unity and Diti, the principle of division are important. Recall (4.2.11), "Lavish on us Diti (finite) and guard Aditi (infinite)."]

5.62.9: Possess the Bliss and Peace

यद् बंहि॑ष्ठं॒ नाति॒विधे॑ सुदानू॒
अच्छि॑द्रं॒ शर्म॑ भुवनस्य गोपा ।
तेन॑ नो मित्रावरुणावविष्टं॒
सिषा॑सन्तो जिगी॒वांसः॑ स्याम ॥ ९

[1] yat bamhiṣhṭham na atividhe sudānū
[2] achchhidram sharma
[3] bhuvanasya gopā
[4] tena no mitrā-varuṇau aviṣhṭam
[5] siṣhāsanto jigīvāmsaḥ syāma

[4] O Mitra and Varuṇa, cherish us
[2] by that bliss which is without a gap,
[1] which is most large and full, so that none can pierce through and beyond it,
[3] O guardians of the world, great givers;
[5] may we be victorious, and take possession of that peace.

[*na atividhe:* which cannot be pierced;
sudānū: great givers;
sharma: bliss;]

5.63: The Rain of Bliss

Riṣhi: Archanāna Ātreyaḥ
Metre: Jagatī

1: Guardians of the Truth
2: Rain of the Felicitous Wealth
3: Rain by the Power of Knowledge
4: The Sun Hidden
5: The Hidden Knowledge
6: The Rain Speaks a Rich and Varied Language
7: You Place the Sun in Heaven

[Mitra and Varuṇa are by their united universality and harmony the guardians of the divine Truth and its divine Law eternally perfect in the ether of our supreme being; from that place, they rain down the abundance of the heavens and its bliss upon the favoured soul.

The Life-powers range with the voice of the truth-seeking thought through earth and heaven and the two Kings come to their cry with the brilliant clouds full of the creative waters.

It is by the Māyā, the divine truth-knowledge of the Lord, that they thus rain down heaven; that divine knowledge is the Sun, the Light, the weapon of Mitra and Varuṇa ranging abroad to destroy the ignorance.

At first the Sun, the body of the Truth, is concealed in the very storm of its outpourings and only the sweetness of their streaming into the life is felt.

But the Maruts as Life-Powers and Thought-Powers range abroad seeking in all the worlds of our being for the brilliant rays of the concealed knowledge to be gathered as a shining wealth.

The voice of the Rain is full of the flashings of the Light and the movement of the divine Waters; its clouds become robes for the Life-Powers.

The two kings maintain the divine workings in us, governing all our being by the Truth. Finally the Sun in the sky is revealed as a chariot of the richly varied splendours of the knowledge, the chariot of the journey of the spirit to the highest heavens.]

5.63.1: Guardians of the Truth

ऋत॑स्य गोपा॒वधि॑ तिष्ठथो॒ रथं॒
सत्य॑धर्मा॑णा पर॒मे॑ व्यो॑मनि ।
यमत्र॑ मित्रावरु॒णाव॑थो॑ यु॒वं
तस्मै॑ वृ॒ष्टिर्मधु॑मत् पिन्वते॑ दि॒वः ॥ १

[1] ṛtasya gopau adhi tishṭhatho ratham
[2] satya-dharmāṇā parame vyomani
[3] yam atra mitrā-varuṇau atho yuvam
[4] tasmai vṛshṭir madhumat pinvate divaḥ

[1] Guardians of the Truth, you ascend your car;
[2] the law of the Truth is yours in the supreme station.
[3] He whom here you cherish, O Mitra and Varuṇa,
[4] for him increase the rain of heaven, full of the honey.

[*satya dharmā:* the law of the Truth;
parame vyoman: The infinity of the superconscient being; supreme ether;]

5.63.2: Rain of the Felicitous Wealth

स॒म्राजा॑व॒स्य भुव॑नस्य राजथो॒
मित्रा॑वरुणा वि॒दथे॑ स्व॒र्दृशा॑ ।
वृ॒ष्टिं वा॒ं राधो॑ अमृत॒त्वमी॑महे॒
द्यावा॑पृथि॒वी वि च॑रन्ति त॒न्यव॑: ॥ २

[1] samrājau asya bhuvanasya rājatho
[2] mitrāvaruṇā vidathe svar-dṛshā
[3] vṛshṭim vām rādho amṛtatvam īmahe
[4] dyāvā-pṛthivī vi charanti tanyavaḥ

[1] Emperors, you rule over this world of our becoming;
[2] in the getting of knowledge you are seers of the realm of Light, O Mitra and Varuṇa;
[3] we desire from you the rain of the felicitous wealth, which is the immortality,
[4] and lo! the Thunderers range abroad through earth and heaven.

[Line 3: it states clearly that *vṛshṭi* is not a physical rain, but the rain of felicities which is immortality.

swarājya and *samrājya,* perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence. See also (5.85.1.)

tanyavaḥ: thunderers; the Maruts, Life-Powers and Thought-Powers who find out the light of truth for all our activities. The word may also mean builders or those who give forms to things.]

5.63.3: Rain by the Power of Knowledge

स॒म्राजा॑ उ॒ग्रा वृ॑ष॒भा दि॒वस्पती॑ पृथि॒व्या
मि॒त्रावरु॑णा॒ विच॑र्षणी ।
चि॒त्रेभि॑र॒भ्रैरुप॑ तिष्ठथो॒ रवं॒
द्यां व॑र्षयथो॒ असु॑रस्य मा॒यया॑ ॥ ३

[1] samrājā ugrā vṛṣhabhā
[2] divaspatī pṛthivyā
[3] mitrā-varuṇā vicharṣhaṇī
[4] chitrebhir abhrair upa tiṣhṭhatho ravam
[5] dyām varṣhayatho asurasya māyayā

[5] You rain down Heaven by the power of the knowledge of the Mighty One,
[1] O Emperors, strong Bulls of the abundance,
[2] O Masters of earth and heaven,
[3] O Mitra and Varuṇa, universal in your workings,
[4] you approach their (Maruts) cry with your clouds of varied light.

[*māya:* the creative knowledge-will of the Deva. See also (5.2.9);

vicharṣhaṇī: (alternate meaning): all-seeing, (3.10.1, 3.11.1, 8.43.2);

abhra: clouds;

asura: mighty one; a word used in the Veda mostly for the gods. It is only in a few hymns that it is used for the dark Titans, by another derivation, *a-sura,* the not-luminous, the not-gods.]

5.63.4: The Sun Hidden

मा॒या वां॑ मित्रावरुणा दि॒वि श्रि॒ता
सूर्यो॒ ज्योति॑श्चरति चि॒त्रमायु॑धम् ।
तम॒भ्रेण॑ वृ॒ष्ट्या गू॑हथो दि॒वि
पर्ज॑न्य द्र॒प्सा मधु॑मन्त ईरते ॥ ४

[1] māyā vām mitrāvaruṇā divi shritā
[2] sūryo jyotiḥ
[3] charati chitram āyudham
[4] tam abhreṇa vṛshṭyā gūhatho divi
[5] parjanya drapsā madhumanta īrate

[1] This is your knowledge, O Mitra and Varuṇa, that is lodged in heaven;
[2] it is the Sun, it is the Light;
[3] it ranges abroad as your rich and varied weapon.
[4] You (know) it is hidden in heaven along with the cloud and with the raining.
[5] O Rain, start forth thy streamings full of the honey.

5.63.5: The Hidden Knowledge

रथं॑ युञ्जते म॒रुतः॑ शु॒भे सु॒खं
शूरो॒ न मि॑त्रावरुणा॒ गवि॑ष्टिषु ।
रजां॑सि चित्रा वि च॑रन्ति त॒न्यवो॑
दि॒वः स॑म्राजा॒ पय॑सा न उक्षतम् ॥ ५

[1] ratham yuñjate marutaḥ
[2] shubhe sukham
[3] shūro na mitrā-varuṇā
[4] gavishṭishu
[5] rajāmsi chitrā vi charanti tanyavo
[6] divaḥ samrājā payasā na ukṣhatam

[1] The Life-Powers yoke
[2] their happy car for the bliss,
[3] even as might a hero for battle, O Mitra and Varuṇa,
[4] in their seekings for the herds of Light;
[5] thundering, they range the varied worlds,
[6] and you pour out on us, the water of Heaven, O rulers imperial.

[*gavishṭi:* the seeking (*ishṭi*) for light (*gavi*);]

5.63.6: The Rain Speaks a Rich and Varied Language

वाचं॒ सु मि॑त्रावरुणा॒विरा॑वतीं
प॒र्जन्य॑श्चि॒त्रां व॑दति॒ त्विषी॑मतीम् ।
अ॒भ्रा व॑सत म॒रुतः॒ सु मा॒यया॒ द्यां
व॑र्षयतमरु॒णाम॑रे॒पस॑म् ॥ ६

[1] vācham su mitrāvaruṇau irāvatīm
[2] parjanyaḥ chitrām vadati tvishīmatīm
[3] abhrā vasata marutaḥ
[4] su māyayā dyām varṣhayatam
[5] aruṇām arepasam

[2] The rain speaks a language full of light, rich and varied,
[1] and full of movements, O Mitra and Varuṇa.
[3] The Life-Powers (Maruts) have put on your clouds for raiment.
[4] Utterly by the knowledge you rain down Heaven,
[5] ruddy-shining and sinless.

[Here we see the subjective sense of the thunder in the symbol of the storm; it is the out-crashing of the word of the Truth, the *shabda* (*vācham*), as the lightning is the out-flashing of its sense. (SA)

Note that in the last sentence it is the ruddy-shining lightning that is raining down.

irāvatim: full of movement, (5.69.2, 5.83.4), (food-giving, (S));

tvishīmatīm: full of light;]

5.63.7: You Place the Sun in Heaven

धर्म॑णा मित्रावरुणा विपश्चिता
व्र॒ता र॑क्षेथे॒ असु॑रस्य मा॒यया॑ ।
ऋ॒तेन॒ विश्वं॒ भुव॑नं॒ वि रा॑जथः॒
सूर्य॒मा ध॑त्थो दि॒वि चित्र्यं॒ रथ॑म् ॥ ७

[1] dharmaṇā mitrā-varuṇā vipashchitā
[2] vratā rakṣhethe asurasya māyayā
[3] ṛtena vishvam bhuvanam vi rājathaḥ
[4] sūryam ā dhattho divi chitryam ratham

[2] You guard the workings by the knowledge of the Mighty one,
[1] by the Law (dharma), O Mitra and Varuṇa, illumined in consciousness;
[3] by the Truth you govern widely all the world of our becoming;
[4] you place the Sun in heaven, a chariot of various splendour.

[*vratāni:* called the Āryan or divine workings, those of the divine law of the Truth to be revealed in man. The *dasyu* whether human or superhuman, opposes these workings in his darkened consciousness and tries to destroy them in the world. See (5.4.6) and (5.7.10). Line 4: Varuṇa creates the pathways for the Sun in our being which is full of darkness and ignorance. Hence he is said to 'place the Sun in heaven' within us. See also (5.47.3).]

5.64: The Leaders to the Blissful Home

Rishi: Archanāna Ātreyaḥ
Metre: Anuṣhṭup, 1-6; Paṅgkti, 7

1: Their Arms
2: Stretch Your Arms to the Singer
3: Path to the Harmonics
4: By the Thought Hold the Highest
5: Givings for Companions
6: Form in Us a Wide World
7: The Pilgrim of Light

[The Riṣhi invokes the Lords of the infinite wideness and harmony whose arms embrace the soul's highest plane of the Truth and Bliss, to extend to him those arms of awakened consciousness and knowledge, so that he may have their all-embracing delight.

He aspires by the path of Mitra to the joy of his harmonies in which there is no wound nor hurt.

Conceiving and holding the highest by the power of the illumining word, he would aspire to an increase in that plane, the proper home of the gods.

Let the two great gods create in his being that wide world of their divine strength and vastness.

Let them bring to him its plenitude and felicity in the dawning of the divine light and the divine force.]

5.64.1: Their Arms

वरु॑णं वो रि॒शाद॑समृ॒चा मि॒त्रं ह॑वामहे ।
परि॑ व्र॒जेव॑ बा॒ह्वोर्ज॑ग॒न्वांसा॒ स्व॑र्णरम् ॥ १

[1] varuṇam vo rishādasam
[2] ṛchā mitram havāmahe
[3] pari vrajeva
[4] bāhvor jaganvāmsā svar-ṇaram

[2] We call you by the word of illumination,
O Mitra
[1] and Varuṇa, destroyer of the foe.
[4] Their arms encompass the world of Light,
[3] as if cast around the stalls of the shining herds.

[*swarnara: swar* is the solar world of the Truth and the herds are the rays of its solar illuminations, therefore it is compared to the pens (*vraja*) of these shining Vedic cattle. See also note in (5.8.3).]

5.64.2: Stretch Your Arms to the Singer

ता बा॒हवा॑ सुचे॒तुना॒ प्र य॑न्तमस्मा॒ अर्च॑ते ।
शेवं॒ हि जा॒र्यं॑ वां॒ विश्वा॑सु॒ क्षासु॒ जोगु॑वे ॥ २

[1] tā bāhavā suchetunā pra yantam
[2] asmā archate
[3] shevam hi jāryam vām
[4] vishvāsu kṣhāsu joguve

[1] Stretch out your arms of awakened knowledge
[2] to the human being when he chants to you the illumining word;
[3] your bliss adorable
[4] shall reach through all our earths.

[*prayanta:* stretch;

bāhavā: arms; the epithet shows how entirely symbolic are the bodies and members of the Gods as well as their other physical belongings, weapons, chariots, horses.

kṣhāsu: earths; all the planes of our being.

jāryam: adorable;]

5.64.3: Path to the Harmonies

यन्नू॒नम॒श्यां गतिं॑ मि॒त्रस्य॑ यायां प॒था ।
अस्य॑ प्रि॒यस्य॒ शर्म॒ण्यहिं॑सानस्य सश्चि॑रे ॥ ३

[1] yat nūnam ashyām gatim
[2] mitrasya yāyām pathā
[3] asya priyasya sharmaṇi
[4] ahimsā-nasya sashchire

[1] May I even now attain to the way;
[2] May I go by the path of Mitra.
[3] To the bliss of that Beloved
[4] in whom there is no wounding, men cling firmly.

[*ashyām:* attain;

priyam: beloved;

mitra: friend; Lord of love; he creates the perfect and unhurt harmonies of our higher, divine existence.

gati: The word is still used for the spiritual or supraterrestrial status gained by man's conduct or efforts upon earth. But it may also mean the movement to the goal or the way.]

5.64.4: By the Thought Hold the Highest

यु॒वाभ्यां॑ मित्रावरुणोप॒मं धे॑यामृ॒चा ।
यद्ध॒ क्षये॑ म॒घोनां॑ स्तोतॄ॒णां च॑ स्पू॒र्धसे॑ ॥ ४

[1] yuvābhyām mitrā-varuṇā
[2] upamam dheyām ṛchā
[3] yat dha kṣhaye maghonām
[4] stotṝṇām cha spūrdhase

[2] By the illumining word, may my thought hold that highest
[1] which is your possession, O Mitra and Varuṇa.

[4] May it manifest for men who affirm you and
[3] for the person in the home of the masters of plenitude.

[*spūrdhase:* manifesting; that is, manifesting in men, it shall strive to raise them up to its own proper station, the Truth-plane. Strangely S translates it that which causes competition and subsequently jealousy.]

5.64.5: Givings for Companions

आ नो॑ मित्र सुदी॒तिभि॒र्वरु॑णश्च स॒धस्थ॒ आ ।
स्वे क्षये॑ म॒घोना॒ं सखी॑नां च वृ॒धसे॑ ॥ ५

[1] ā no mitra sudītibhir varuṇaḥ cha
[2] sadhastha ā
[3] sve kṣhaye maghonām
[4] sakhīnām cha vṛdhase

[1] O Mitra and Varuṇa, come (*ā*) to us with thy perfect givings
[2] in the world of our session;
[3] (come) for increase in their own home of the masters of plenitude
[4] and for increase of your companions.

[*maghonām:* the masters of plenty, the gods;
svakṣhetre: 'own house' of the gods;
suditi: perfect givings;]

5.64.6: Form in Us a Wide World

यु॒वं नो॒ येषु॑ वरुण क्ष॒त्रं बृ॒हच्च॑ बिभृ॒थः ।
उ॒रु णो॒ वाज॑सातये कृ॒तं रा॒ये स्व॒स्तये॑ ॥ ६

[1] yuvam no yeṣhu varuṇa
[2] kṣhatram bṛhat cha bibhṛthaḥ
[3] uru ṇo vājasātaye kṛtam
[4] rāye svastaye

[2] With the might and the vastness which is brought
[1] by you two, O Varuṇa,
[3] form in us the wide world for the conquest of our plenitudes,
[4] for bliss, for our soul's happiness (*svastaye*).

[*kṣhatram:* the might; the divine force of the Truth-conscious being, called in the next verse "the force of the gods"; *bṛhat,* the Vast, is the constant description of that plane or "wide world", — the Truth, the Right, the Vast, *satyam-ṛtam-bṛhat,* in AV (12.1.1);
uru: wide;
yeṣhu: by them, i.e., might and vastness;]

5.64.7: The Pilgrim of Light

उ॒च्छन्त्यां॑ मे यज॒ता दे॒वक्ष॑त्रे॒ रुश॑द्गवि ।
सु॒तं सोमं॒ न ह॒स्तिभि॒रा
प॒ड्भिर्धा॑वतं नरा॒ बिभ्र॑ताव॒र्चनान॑सम् ॥ ७

[1] uchchhantyām me yajatā
[2] deva-kṣhatre rushat-gavi
[3] sutam somam na hastibhir
[4] ā paḍbhir dhāvatam narā bibhratau
[5] archanānasam

[1] (Come) to me, O lords of sacrifice, in the breaking of the dawn,
[2] in the flashing of the ray, in the force of the gods;
[3] (come) to my Soma pressed out as if by men with hands.
[5] To the pilgrim of the Light,
[4] come racing with your trampling steeds, O Gods who bring (bliss).

[*na* in line 3: "as if", — showing, as often, that the Soma and its pressing are figures and symbols.
archanānas: he who travels to the illumination created by the word; the significant name of the Riṣhi of this hymn, one of the line of Atri.]

5.65: The Lords of the Journey

Riṣhi: Rātahavya Ātreyaḥ
Metre: Anuṣhṭup, 1-5; Pañgkti, 6

1: Speak on Our Behalf
2: The Masters of Being
3: Guidance in the Journey
4: Out of our Narrow Limits
5: Free of Hurt and Sin
6: Drinking of the Light

[The Riṣhi invokes the two great increasers of the truth in our being to lead us in our journey to the plenitudes, to the vastness of our true existence. Out of the narrow limits of our present ignorant and imperfect mentality, they will conquer for us the plenitudes.]

5.65.1: Speak on Our Behalf

यश्चि॒केत॒ स सु॒क्रतु॑र्देव॒त्रा स ब्र॑वीतु नः ।
वरु॑णो॒ यस्य॑ दर्श॒तो मि॒त्रो वा॒
वन॑ते॒ गिर॑ः ॥ १

[1] yaḥ chiketa sa sukratur
[2] devatrā sa bravītu naḥ
[3] varuṇo yasya darshato mitro vā
[4] vanate giraḥ

[1] He who has awakened to the knowledge, becomes perfect in will;
[2] let him speak for us among the gods:
[3] Varuṇa of the vision and Mitra
[4] take delight in his words.

5.65.2: The Masters of Being

ता हि श्रेष्ठ॑वर्चसा॒ राजा॑ना दीर्घ॒श्रुत्त॑मा ।
ता सत्प॑ती ऋता॒वृध॑
ऋ॒तावा॑ना॒ जने॑जने ॥ २

[1] tā hi shreṣhṭha-varchasā rājānā
[2] dīrghashrut-tamā
[3] tā satpatī
[4] ṛtāvṛdha ṛtāvānā jane-jane

[1] They are the Kings most glorious in light
[2] and most far in their hearing;
[3] they are the masters of being in creature and creature
[4] (they are) the increasers of the Truth in us, for the Truth is theirs.

[lines 1 and 2: They have the divine sight and the divine hearing, the Light and the Word.
satpatī: masters of being;
ṛtāvānā: those who have the Truth;]

5.65.3: Guidance in the Journey

ता वा॑मिया॒नोऽव॑से॒ पूर्वा॒ उप॑ ब्रुवे॒ सचा॑ ।
स्वश्वा॑स॒ः चे॒तुना॒ वाजाँ॑ अ॒भि प्र दा॒वने॑ ॥ ३

[1] tā vām iyāno
[2] avase pūrvā upa bruve sachā
[3] svashvāsaḥ su chetunā
[4] vājām abhi pra dāvane

[1] Travelling on the path
[2] I call to them, the two together, the ancient and first;

[3] as we travel with perfect steeds, we call to them, the perfect in knowledge,
[4] for the giving of the plenitudes.

[*svashvāsaḥ: su = ashvāsaḥ:* perfect steeds; as usual, the symbol of the dynamic energies, life-powers, etc., by which our will and works and aspiration proceed;

iyāno: travelling;]

5.65.4: Out of Our Narrow Limits

मि॒त्रो अ॒ंहोश्चि॒दादु॒रु क्षया॑य गा॒तुं व॑नते ।
मि॒त्रस्य॒ हि प्र॒तूर्व॑तः सुम॒तिरस्ति॑ वि॒धतः ॥ ४

[1] mitro amhoḥ chit āt
[2] uru kṣhayāya gātum vanate
[3] mitrasya hi pratūrvataḥ sumatir asti
[4] vidhataḥ

[1] Even out of our narrow existence
[2] Mitra conquers for us the vastness, he conquers the path to our home;
[3] for the perfect mind is of Mitra when he hastens forward through to the goal
[4] and harmonises all.

[*aṁhoḥ:* the narrowness, full of suffering and evil; it is the unenlightened state of our limited mentality; the perfect mentality, *sumati,* given by the grace of Mitra admits us to the wideness;

pratūrvataḥ: hastens to the goal;

sumati: perfect mind;

vanate: conquers;

tūrvata: to hew or pierce, (6.15.5, 6.14.3), hasten;]

5.65.5: Free of Hurt and Sin

व॒यं मि॒त्रस्याव॑सि॒ स्याम॑ स॒प्रथ॑स्तमे ।
अ॒ने॒हस॒स्त्वोत॑यः स॒त्रा वरु॑णशेषसः ॥ ५

[1] vayam mitrasya avasi syāma
[2] saprathastame
[3] anehasaḥ tvā ūtayaḥ satrā
[4] varuṇa-sheṣhasaḥ

[1] May we abide in the increasing of Mitra
[2] which gives us our perfect breadth;
[3] then are we free from hurt and sin, fostered by thee,
[4] children of Varuṇa.

5.65.6: Drinking of the Light

यु॒वं मि॑त्रे॒मं जन॒ं यत॑थ॒ः सं च॑ नयथः ।
मा म॒घोन॒ः परि॑ ख्यत॒ं मो अ॒स्माक॒मृषी॑णां
गोपी॒थे न॑ उरुष्यतम् ॥ ६

[1] yuvam mitrā imam janam yatathaḥ
[2] sam cha nayathaḥ
[3] mā maghonaḥ pari khyatam mo
[4] asmākam ṛshīṇām
[5] gopīthe na urushyatam

[1] You two, O Mitra, set this human creature travelling on your path
[2] and wholly you lead him.
[3] Set not your hedge around our lords of plenitude
[4] and our seers of the truth.
[5] Guard us in our drinking of the light.

[*go:* the Light or the Cow, meaning here the "milk" or yield of the Mother of Light;

Lines 3 and 4: *mā pari khyātam:* do not forsake (the riṣhis and the powers of plenitude in us).]

5.66: The Givers of Self-rule

Riṣhi: Rātahavya Ātreyaḥ
Metre: Anuṣhṭup

1: Direct Your Thoughts
2: Humanity as Divine
3: By Our Hymns, We Seize Him
4: Purified Judgement
5: Earth and Knowledge
6: Journey to a Self-empire

[The Riṣhi invokes Varuṇa, the vast form of the Truth, and Mitra the beloved, godhead of its harmonies and large bliss, who conquer for us the perfect force of our true and infinite being; they change our imperfect human nature into the image of their divine workings.

Then the solar Heaven of the Truth is manifested within us; its wide pasture of herding illuminations becomes the field of journeying of our chariots.

The high thoughts of the seers, their purified discernment, their rapid inspirations become ours. Our very earth becomes the world of that vast Truth.

For then there is the perfect movement, the transcendence of this darkness of sin and suffering. We arrive at self-empire, a rich, full and vast possession of our infinite being.]

5.66.1: Direct Your Thoughts

आ चि॑कितान सु॒क्रतू॑ दे॒वौ म॑र्त रि॒शाद॑सा ।
वरु॑णाय ऋ॒तपे॑शसे दधी॒त प्रय॑से म॒हे ॥ १

[1] ā chikitāna
[2] sukratū devau marta rishādasā
[3] varuṇāya ṛta-peshase dadhīta
[4] prayase mahe

[1] O mortal who wakes to knowledge,
[2] call (*ā*) to thee the two godheads who are perfect in will and destroyers of thy enemy.
[3] Direct your thoughts to Varuṇa of whom Truth is the form
[4] and to the great Delight.

[*prayasa:* the satisfaction given by Mitra, founding the large bliss of the Truth-plane.

Varuṇa of the infinities gives the wide form, Mitra of the harmonies the perfect joy of the energies of the Truth, its complete mightiness.]

5.66.2: Humanity as Divine

ता हि क्ष॒त्रमवि॑ह्रुतं स॒म्यग॑सु॒र्य॑१॒माशा॑ते ।
अध॑ व्र॒तेव॒ मानु॑षं॒
स्व१॒र्ण धा॑यि दर्श॒तम् ॥ २

[1] tā hi kṣhatram avihrutam
[2] samyak asuryam āshāte
[3] adha vrateva mānuṣham
[4] svar ṇa dhāyi darshatam

[2] When they manifest their entire mightiness
[1] and the undistorted force (in us),
[3] then shall the humanity become as if the workings of these gods.
[4] It is as if the visible heaven of light were founded (in the humanity).

[*svar darshatam:* Visible heaven of light or 'Swar of the vision', the world of light where is the full vision of the Truth;
vrata: workings of the Gods.]

5.66.3: By Our Hymns, We Seize Him

ता वा॒मेषे॒ रथा॑नामु॒र्वीं गव्यू॑तिमेषाम् ।
रा॒तह॑व्यस्य सुष्टु॒तिं द॒धृक् स्तोमै॑र्मनामहे ॥ ३

[1] tā vām eṣhe rathānām
[2] urvīm gavyūtim eṣhām
[3] rātahavyasya sushṭutim dadhṛk
[4] stomair manāmahe

[1] For the rushing of these chariots
[2] I desire your wide pasture of the herds, O Gods.
[3] When the god receives our bounteous offerings,
[4] our minds seize on his mind forcefully by our hymns.

[*gavyūti:* wide pasture of the Ray-cows;
dadhṛk: receives
rātahavya: one who gives bounteous offerings; name of the riṣhi of this hymn;]

5.66.4: Purified Judgement

अधा॒ हि काव्या॑ यु॒वं दक्ष॑स्य पू॒र्भिर॑द्भुता ।
नि के॒तुना॒ जना॑नां चि॒केथे॑ पूतदक्षसा ॥ ४

[1] adhā hi kāvyā yuvam
[2] dakṣhasya pūrbhir
[3] adbhutā
[4] ni ketunā janānām
[5] chikethe pūtadakṣhasā

[3] O transcendent godheads,
[1] then indeed you conquer the seer-wisdoms
[2] by the full floodings of the illumined discernment.
[4] You perceive knowledge for these human creatures
[5] by a perception in which the judgment is purified.

[*adbhutā:* SA renders it as, 'wonderful', in most places;
pūrbhiḥ: full floodings;]

5.66.5: Earth and Knowledge

तदृ॒तं पृ॑थिवि बृ॒हच्छ्र॑वए॒ष ऋषी॑णाम् ।
ज्र॒य॒सा॒नावरं॑ पृ॒थ्वति॑ क्षरन्ति॒ यामं॑भिः ॥ ५

[1] tat ṛtam pṛthivi bṛhat
[2] shrava-eṣha ṛṣhīṇām
[3] jrayasānau aram pṛthu
[4] ati kṣharanti yāmabhiḥ

[1] O wide Earth, (you are) that Vast, that Right
[2] and the inspired knowledge of the sages!
[3] You two widely speed with full capacity,
[4] our chariots pass streaming beyond (the ignorance) in their travellings.

[*ati:* beyond; beyond the darkness and the enemies, the suffering and evil of the lower existence;
ṛtam: Right, Truth-in-movement;]

5.66.6: Journey to a Self-empire

आ यद् वा॑मीयचक्षसा॒ मित्र॑ व॒यं च॑ सू॒रयः॑ ।
व्यचि॑ष्ठे बहुपाय्ये॒ यतै॑महि स्व॒राज्ये॑ ॥ ६

[1] ā yat vām īya-chakṣhasā mitra
[2] vayam cha sūrayaḥ
[3] vyachiṣhṭhe bahupāyye
[4] yatemahi svarājye

[1] O Mitra, when you have your far-voyaging vision
[2] and we are the illumined seers,
[4] may we arrive in the effort of our journey to a self-empire
[3] spread out widely open and governing its multitudes.

[*swarājya:* self-empire, see (5.63.2);
vyachiṣhṭhe: widely open;
bahupāyye: governing the multitudes;]

5.67: The Upholders and Protectors

Riṣhi: Yajata Ātreyaḥ
Metre: Anuṣhṭup

1: Rightly Perfected
2: Give Men Peace and Bliss
3: They Guard the Mortals
4: They Create Wideness
5: Our Thoughts Seek That

[Mitra and Varuṇa perfect the vastness of the superconscient being which is the object of sacrifice; they possess the full abundance of its force.

When they reach that luminous origin and home, they give men, labourers in the sacrificial work, its peace and bliss.

On the way to it, they protect the mortal from his spiritual enemies for they keep firm to their higher workings and to the seats of the higher consciousness to which those workings belong and to which man rises in his ascent. Universal and all-knowing, they destroy these enemies who are the forces of egoism and limiting ignorance.

True in their being, they are the powers that possess and touch the Truth in each individual being.

Leaders of the journey and the battle, they create the wideness of that higher consciousness even out of our narrow and distressed mortality.

It is that highest which the thought in the Atris desires and reaches to us by affirming Mitra, Varuṇa and Aryaman, the godheads, in the "bodies" inhabited by the human soul.]

5.67.1: Rightly Perfected

बळि॒त्था दे॑व निष्कृ॒तमादि॑त्या यज॒तं बृ॒हत् ।
वरु॑ण॒ मित्रार्य॑म॒न् वर्षि॑ष्ठं क्ष॒त्रमा॑शाथे ॥ १

[1] bat itthā deva niṣhkṛtam ādityā
[2] yajatam bṛhat
[3] varuṇa mitra aryaman
[4] varṣhiṣhṭham kṣhatram āṣhāthe

[2] The Vastness for which we sacrifice,
[1] is rightly perfected by you, in truth, O godheads, O Ādityās.
[3] O Varuṇa, Mitra, Aryaman,
[4] you possess its most abundant force.

[*niṣhkṛtam:* rightly perfected;
bal: becomes *bat* in padapāpatha;
bat: in truth;]

5.67.2: Give Men Peace and Bliss

आ यद् योनिं॑ हिर॒ण्यय॒ं वरु॑ण॒ मित्र॒ सद॑थः ।
ध॒र्तारा॑ चर्षणी॒नां य॒न्तं सु॒म्नं रि॑शादसा ॥ २

[1] ā yat yonim hiraṇyayam
[2] varuṇa mitra sadathaḥ
[3] dhartārā charṣhaṇīnām yantam
sumnam
[4] rishādasā

[2] **O Varuṇa and Mitra, when you enter**
[1] **into your original home of golden light,**
[3] **reach the bliss for the men in their labours,**
O upholders,
[4] **O destroyers of the foes.**

[*ā sadatha:* enter;]

5.67.3: They Guard the Mortals

वि॒श्वे हि वि॒श्ववे॑दसो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा ।
व्र॒ता प॒देव॑ सश्चिरे॒ पान्ति॒ मर्त्यँ॑ रि॒षः ॥ ३

[1] vishve hi vishvavedaso
[2] varuṇo mitro aryamā
[3] vratā padeva sashchire
[4] pānti martyam riṣhaḥ

[1] **Universal and all-knowing are**
[2] **Varuṇa and Mitra and Aryaman;**
[3] **they keep firm to the law of their workings,**
and arrive at their own seats,
[4] **and guard mortal man from his foes.**

5.67.4: They Create Wideness

ते हि स॒त्या ऋ॑त॒स्पृश॑ ऋ॒तावा॑नो॒ जने॑जने ।
सु॒नी॒थास॑ः सु॒दान॑वो॒ऽहोश्चि॑दुरु॒क्र॑यः ॥ ४

[1] te hi satyā
[2] ṛtaspṛsha ṛtāvāno jane-jane
[3] sunīthāsaḥ sudānavo
[4] amhoḥ chit uruchakrayaḥ

[1] **Because they are true in their being,**
[2] **they touch the Truth and hold the Truth in**
creature and creature;
[3] **perfect leaders in the journey, perfect in**
force for the battle,
[4] **they create the wideness even out of this**
narrow being.

5.67.5: Our Thoughts Seek That

को नु वां॑ मि॒त्रास्तु॑तो॒ वरु॑णो वा त॒नूना॑म् ।
तत्सु वा॒मेष॑ते म॒तिरत्रि॑भ्य॒ एष॑ते म॒तिः ॥ ५

[1] ko nu vām mitra astuto
[2] varuṇo vā tanūnām
[3] tat su vām eṣhate matir
[4] atribhya eṣhate matiḥ

[1] **Which of you, O Mitra, is unaffirmed,**
[2] **thou or Varuṇa, in our bodies?**
[3] **Wholly our thought seeks That from you,**
[4] **our Thought desires that for the Enjoyers.**

[*tanūnām:* not the physical body only; the soul dwells here in five sheaths or embodyings.
atri: enjoyers; literally, eaters; the word may also mean Travellers;
astuta: unaffirmed, not manifested;]

5.68: The Lords of the Great Force

Rishi: Yajata Ātreyaḥ
Metre: Gāyatrī

[Because they hold the great battle-force of the Truth, Mitra and Varuṇa lead us to the vastness of that Truth.

By that force they rule all imperially, contain the Truth's clarities and their powers are manifested in all the godheads.

Therefore they put forth their power in these godheads for the human possession of the great felicity and wealth of the Truth in earth and heaven.

They reach the Truth by the Truth; for they have its discernment full of the impulsion that goes straight to the knowledge; therefore they increase divinely without falling into the harms of the Ignorance.

As lords of that powerful impulsion they bring down the heavens in a luminous rain upon the mortal and take possession of the vast as a home.]

1: Great Force
2: They are All-rulers
3: They Put Forth Strength for Us
4: By Truth You Attain the Truth
5: Rain from Heaven

5.68.1: Great Force

प्र वो॑ मि॒त्राय॑ गायत॒ वरु॑णाय वि॒पा गि॒रा ।
महि॑क्षत्रावृ॒तं बृ॒हत् ॥ १

[1] pra vo mitrāya gāyata varuṇāya
[2] vipā girā
[3] mahi-kṣhatrau ṛtam bṛhat

[1] Sing ye to Mitra and Varuṇa
[2] with the word that enlightens;
[3] because they have that great force, theirs is the Truth, the Vast.

[*vipā:* illumination, (3.10.5);]

5.68.2: They are All-rulers

स॒म्राजा॒ या घृ॒तयो॑नी मि॒त्रश्चो॒भा वरु॑णश्च ।
दे॒वा दे॒वेषु॑ प्रश॒स्ता ॥ २

[1] samrājā yā ghṛta-yonī
[2] mitraḥ cha ubhā varuṇaḥ cha
[3] devā deveṣhu prashastā

[1] All-rulers are they, and homes of the clarity,
[2] yes, both of them, Mitra and Varuṇa,
[3] (they are) gods, manifested by the word in the gods.

[*ghṛta:* see (5.5.1);]

5.68.3: They Put Forth Strength for Us

ता नः॑ श॒क्तं पार्थि॑वस्य म॒हो रा॒यो दि॒व्यस्य॑ ।
महि॑ वां क्ष॒त्रं दे॒वेषु॑ ॥ ३

[1] tā naḥ shaktam
[2] pārthivasya maho rāyo divyasya
[3] mahi vām kṣhatram deveṣhu

[1] Therefore, put forth strength
[2] for our great felicity heavenly and earthly;
[3] for great is your force in the gods.

[*rāyah:* the felicity or happy wealth of the wide Truth-consciousness manifested not only in the higher mental planes of our consciousness, but in our physical being.]

5.68.4: By Truth You Attain the Truth

ऋ॒तमृ॒तेन॒ सप॑न्तेषि॒रं दक्ष॑माशाते ।
अ॒द्रुहा॑ दे॒वौ व॑र्धेते ॥ ४

[1] ṛtam ṛtena sapanta
[2] iṣhiram dakṣham āshāte
[3] adruhā devau vardhete

[1] By the Truth, you manifest the knowledge of the Truth (in us),
[2] you possess a judgment of impelling force;
[3] O gods, you grow and come not to hurt.

[*ishiram:* the straight impulsion which the gods possess; man, moving from the ignorance to the Truth by the ignorance, follows a crooked and wavering movement, has a judgment distressed by the falsehood and in his growth stumbles constantly into sin and suffering. By the growth of the gods in him, he is able to move without stumbling and suffering from Truth to greater Truth, straight, felicitously.]

5.68.5: Rain from Heaven

वृ॒ष्टिद्या॑वा री॒त्या॑पे॒षस्पती॒ दानु॑मत्याः ।
बृ॒हन्तं॒ गर्त॑माशाते ॥ ५

[1] vṛṣhṭi-dyāvā
[2] rīti-āpā iṣhaspatī dānumatyāḥ
[3] bṛhantam gartam āshāte

[2] O winners of the streaming movement,
masters of that forceful impulsion,
[1] causing the heaven to rain,
[3] you manifest (or pervade) your vast home in us.

[*rīti:* flowing, streaming, (6.13.1);
dānumatyāḥ: fit for gifting, winners;]

5.69: The Upholders of the Luminous Worlds

Riṣhi: Uruchakri Ātreyaḥ
Metre: Triṣhṭup

1: Guard the Mortal
2: Fostering Cows and Bulls
3: Peace and Movement
4: Broaden our Workings

[The Riṣhi invokes Mitra and Varuṇa as the upholders of the worlds or planes of being, especially the three luminous worlds in which the triple mental, the triple vital, the triple physical find the light of their truth and the divine law of their powers.

The strength of the Āryan warrior is increased by them and guarded in that imperishable law. From the luminous worlds the rivers of the truth descend with their yield of bliss.

In each of them a luminous Puruṣha fertilises a form of the triple thought-consciousness of the Truth; these, which make the luminous day of the soul, found in man the divine and infinite consciousness and in that the divine peace and the activity by which there is the rich felicity and the creation of the godhead in the extended universality of our being.

The divine workings are impaired and restricted by the gods in the ordinary life of the vital and the physical being, but when Mitra and Varuṇa uphold in us the luminous worlds in which each of these finds its truth and power, they become complete and firm forever.]

5.69.1: Guard the Mortal

त्री रो॑च॒ना व॑रुण॒ त्रीँरु॒त द्यून्
त्रीणि॑ मित्र धारयथो॒ रजां॑सि ।
वा॒वृ॒धा॒नाव॒मतिं॑ क्ष॒त्रिय॒स्याऽनु॑
व्र॒तं रक्ष॑माणावजु॒र्यम् ॥ १

[1] trī rochanā varuṇa trīn uta dyūn
[2] trīṇi mitra dhārayatho rajāmsi
[3] vāvṛdhānau amatim kṣhatriyasyā
[4] anu vratam rakṣhamāṇau ajuryam

[1] Three worlds of the Light you two uphold, O Varuṇa, three heavens,
[2] three mid-worlds, O Mitra,
[3] and you increase the might of the Warrior
[4] and guard him in the imperishable law of your working.

[*rajāmsi:* midworlds;

amatim: see (5.62.5).]

5.69.2: Fostering Cows and Bulls

इरा॑वतीर्वरुण धे॒नवो॑ वां॒
मधु॑मद् वां॒ सिन्ध॑वो मित्र दुह्रे ।
त्रय॑स्तस्थुर्वृष॒भास॑स्तिसृ॒णां
धि॒षणा॑नां रेतो॒धा वि द्यु॒मन्त॑ः ॥ २

[1] irāvatīr varuṇa dhenavo vām
[2] madhumat vām sindhavo mitra duhre
[3] trayaḥ tasthur vṛshabhāsaḥ tisṝṇām
[4] dhiṣhaṇānām retodhā vi dyumantaḥ

[1] Your fostering cows have their streams, O Varuṇa,
[2] O Mitra, the rivers milk out their honeyed yield.
[3] There stand wide three luminous Bulls;
[4] they cast their seed into the three Thoughts.

[*dhenavaḥ:* fostering cows, rays of light;

vṛshabha: the Bull is the Puruṣha, soul or conscious being; the Cow is the Prakriti, the power of consciousness. The creation of the godhead, the Son, comes by the fertilising of the triple luminous consciousness by the triple luminous soul of the Truth-being so that that higher consciousness becomes active, creative and fruitful in man.

irāvatīr: streams (of Truth);

sindhavaḥ: rivers;]

5.69.3: Peace and Movement

प्रा॒तर्दे॒वीमदि॑तिं जोहवीमि
म॒ध्यंदि॑न॒ उदि॑ता॒ सूर्य॑स्य ।
रा॒ये मि॑त्रावरुणा स॒र्वता॒तेळे
तो॒काय॒ तन॑याय॒ शं योः ॥ ३

[1] prātar devīm aditim johavīmi
[2] madhyam-dina uditā sūryasya
[3] rāye mitrā-varuṇā sarvatātā iḷe
[4] tokāya tanayāya sham yoḥ

[1] In the dawn I call to the divine Mother infinite,
[2] in the mid-day and at the rising of the sun.
[3] In the forming of the all, I desire of Mitra and Varuṇa
[4] the peace and movement for felicity and for the creation and the begetting (of the son).

[*sarvatāti:* the action of the sacrifice consists in the formation or "extension" of the universal being, *sarvatāti*, and of the divine being, *devatāti*.

tanaya: begetting of the Son, the godhead created within the humanity;

sham yoḥ: peace and the movement;]

["Aditi is the Mother of All, the Mother of the Gods, the Mother of all Creation. She is the Infinite Consciousness taking form for the manifestation of the Divine. Lost in the separative divisions of this world in Ignorance based upon Inconscience, man seeks liberation into higher states leading to

Oneness, Infinitude and unimpaired Consciousness. For this purpose he invokes the very embodiment of the Infinite Consciousness at the source of all creation. But this call is to be incessant, active all the time; the voice of aspiration must be affirmed again and again, at dawn, in the morning, at noon and at all the significant junctures in the diurnal revolutions of Time." (M.P.P.)]

5.69.4: Broaden our Workings

या ध॒र्ता॑रा॒ रज॑सो रोच॒नस्यो॒तादि॒त्या
दि॒व्या पार्थि॑वस्य ।
न वां॑ दे॒वा अ॒मृता॒ आ मि॑नन्ति व्र॒तानि॑
मित्रावरुणा ध्रु॒वाणि॑ ॥ ४

[1] yā dhartārā rajaso rochanasya
[2] uta ādityā divyā pārthivasya
[3] na vām devā amṛtā ā minanti vratāni
[4] mitrāvaruṇā dhruvāṇi

[1] Because you are the upholders of the luminous sphere of the mid-world
[2] and the luminous sphere of the earth,
[3] O divine Sons of Infinity, the immortal gods impair not your workings,
[4] which are firm forever, O Mitra and Varuṇa.

[*dhruvāṇi:* the workings of Mitra and Varuṇa manifests fully, steadfastly and faultlessly only when the ideal, supramental truth-plane is upheld in us by the pure wideness and harmony of Varuṇa and Mitra and takes up the vital and the physical consciousness into its power and light. In the ordinary workings of the life-plane and the material plane, which are unilluminated, full of ignorance and defect, the law of our divine and infinite being is impaired or spoiled, works under restrictions and with perversions. The prayer is that such an impairment may not happen.]

5.70: The Increasers of Being and Deliverers

Rishi: Uruchakri Ātreyaḥ
Metre: Gāyatrī

1: Your Fostering
2: Rudrās
3: Break Through Destroyers
4: No Hostile Control

[The Rishi desires the wide and multiple fostering of our being and its powers which Varuṇa and Mitra give and their complete impulsion of our strength towards the perfect foundation of the divine status.

He prays to them to protect and deliver him from the Destroyers and prevent them from impairing the growth of the godhead in our various sheaths or bodies.]

5.70.1: Your Fostering

पु॒रू॒रुणा॑ चि॒द्ध्यस्त्यवो॑ नू॒नं वां॑ वरुण ।
मित्र॒ वंसि॑ वां सुम॒तिम् ॥ १

[1] puru-uruṇā chit hi asti
[2] avo nūnam vām varuṇa
[3] mitra vamsi vām sumatim

[2] O Varuṇa, now, your fostering of our being,
[1] is both wide and many-sided.
[3] O Mitra, I would enjoy your perfect-mindedness.

[*puru-uruṇā:* the wideness of the infinite Truth-plane with the manifold wealth of its spiritual contents. Its condition is the perfection of the thought-mind and psychic mentality proper to a divine nature, which comes to man as the grace of the gods, *sumati;*

avaḥ: fostering;

puru: many-sided;]

5.70.2: Rudrās

ता वां॑ स॒म्यग॑द्रुह्वा॒णेष॑मश्याम॒ धाय॑से ।
व॒यं ते॑ रु॑द्रा स्याम ॥ २

[1] tā vām samyak adruhvāṇā
[2] iṣham ashyāma dhāyase
[3] vayam te rudrā syāma

[1] You are they who betray (us) not to harm;
[2] may we enjoy your complete force of impulsion for our founding;
[3] may we be they, O you fierce godheads.

[*druhvāṇā:* the harms of the Dasyus, destroyers of our being and enemies of its divine progress, the sons of Limitation and Ignorance.]

5.70.3: Break Through Destroyers

पा॒तं नो॑ रुद्रा पा॒युभि॑रु॒त त्राये॑थां सुत्रा॒त्रा ।
तु॒र्याम॒ दस्यू॑न् त॒नूभि॑: ॥३

[1] pātam no rudrā pāyubhir uta
[2] trāyethām sutrātrā
[3] turyāma dasyūn tanūbhiḥ

[1] Protect us, O Rudrās, with your protectings
[2] and deliver us with a perfect deliverance.
[3] May we break through the destroyers in our embodyings.

[Rudrās: Rudra is the Divine as the master of our evolution by violence and battle, smiting and destroying the Sons of Darkness and the evil they create in man. Varuṇa and Mitra as helpers in the upward struggle against the Dasyus assume this Rudrahood.]

5.70.4: No Hostile Control

मा कस्या॑द्भुतक्रतू य॒क्षं भु॑जेमा त॒नूभि॑: ।
मा शेष॑सा॒ मा तन॑सा ॥ ४

[1] mā kasya adbhuta-kratū
[2] yakṣham bhujemā tanūbhiḥ
[3] mā sheṣhasā mā tanasā

[1] O transcendent in will-power,
[2] let us not in our embodyings suffer the control of any hostile power,
[3] nor in our begetting, nor our creation.

[*kasya:* any (of the Destroyers);
yakṣham: occult power, (4.3.13)]

5.71: An Invocation to the Sacrifice

Rishi: Bāhuvṛkta Ātreyaḥ
Metre: Gāyatrī

1: Come to Our Sacrifice
2: Nourish Our Thoughts
3: Soma of Delight

[The Rishi invokes Mitra and Varuṇa to the Soma offering as destroyers of the enemy and greateners of our being and as helpers of our thoughts by their mastery and wisdom.]

5.71.1: Come to Our Sacrifice

आ नो॑ गन्तं रिशादसा॒ वरु॑ण॒ मित्र॑ ब॒र्हणा॑ ।
उपे॒मं चारु॑मध्व॒रम् ॥ १

[1] ā no gantam rishādasā
[2] varuṇa mitra barhaṇā upa
[3] imam chārum adhvaram

[1] O destroyers of the Enemy, come
[2] with your greatenings, O Varuṇa, O Mitra,
[3] to this our delightful sacrifice.

[*rishādasā:* by destroying the enemy, the hurters, who pervert and diminish our being, will and knowledge, they increase in us the largenesses proper to the "vast Truth". When they govern, the control of the Dasyus is removed and the knowledge of the Truth increases in our thoughts.

upa + ā + gantam: come;
barhaṇā: greatenings;]

5.71.2: Nourish Our Thoughts

विश्व॑स्य॒ हि प्रचे॑तसा॒ वरु॑ण॒ मित्र॒ राज॑थः ।
ई॒शा॒ना पि॑प्यतं॒ धियः॑ ॥ २

[1] vishvasya hi prachetasā
[2] varuṇa mitra rājathaḥ
[3] īshānā pipyatam dhiyaḥ

[1] You are the wise thinkers;
[2] O Varuṇa, O Mitra, you govern every man;
[3] you are the rulers, nourish our thoughts.

[*prachetasā:* wise thinkers;]

5.71.3: Soma of Delight

उप॑ नः सु॒तमा ग॑तं॒ वरु॑ण॒ मित्र॑ दा॒शुषः॑ ।
अ॒स्य सोम॑स्य पी॒तये॑ ॥ ३

[1] upa naḥ sutam ā gatam
[2] varuṇa mitra dāshuṣhaḥ
[3] asya somasya pītaye

[1] Come to our Soma offering,
[2] to the sacrifice of the giver, O Varuṇa,
O Mitra,
[3] that you may drink of this Soma.

5.72: An Invocation to the Sacrifice

Riṣhi: Bāhuvṛkta Ātreyaḥ
Metre: Uṣhṇik

1: We Sacrifice with Words
2: Walk by the Path of *Dharma*
3: Take Delight in Our Sacrifice

[The Riṣhi invokes Mitra and Varuṇa to the sacrifice as the godheads who lead man on the path according to the law of the truth and confirm our spiritual gains by its workings.]

5.72.1: We Sacrifice with Words

आ मि॒त्रे वरु॑णे व॒यं गी॒र्भिर्जु॑हुमो अत्रि॒वत् ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥ १

[1] ā mitre varuṇe vayam gīrbhir
[2] juhumo atrivat
[3] ni barhiṣhi sadatam
[4] somapītaye

[1] With the words, to Mitra and to Varuṇa
[2] we sacrifice just like (the sage) Atri.
[3] Sit on the seat of the largeness
[4] for the drinking of the Soma.

[*barhiṣhi:* seat of the largeness (*bṛhat),* seat of grass (S);

atrivat: like the seer Atri; like the traveller on the pilgrimage;
ni sadatam: sit;]

5.72.2: Walk by the Path of *Dharma*

व्र॒तेन॑ स्थो ध्रु॒वक्षे॑मा॒ धर्म॑णा यात॒यज्ज॑ना ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥ २

[1] vratena stho dhruva-kṣhemā
[2] dharmaṇā yātayat-janā
[3] ni barhiṣhi sadataṃ
[4] somapītaye

[1] By your working you keep firm the gettings of good
[2] and you make men to walk the path by your law.
[3] Sit on the seat of the largeness
[4] for the drinking of the Soma.

[*dharma:* law;]

5.72.3: Take Delight in Our Sacrifice

मि॒त्रश्च॑ नो॒ वरु॑णश्च जु॒षेतां॑ य॒ज्ञमि॒ष्टये॑ ।
नि ब॒र्हिषि॑ सदतां॒ सोम॑पीतये ॥ ३

[1] mitraḥ cha no varuṇaḥ cha
[2] jușhetām yajñam ișhṭaye
[3] ni barhiṣhi sadatām
[4] somapītaye

[1] May Mitra and Varuṇa
[2] take delight in our sacrifice that we may have our desire.
[3] Sit on the seat of the largeness
[4] for the drinking of the Soma.

Section VI: (5.73 - 5.78)

Ashvins, the Gods of Bliss and Healing

(48 Mantrās)

A. Titles of the Six Sūktās

B. Ashvins

C. Riṣhis of this Section

D. Text, Translation and Commentary

A. Titles of the Six Sūktās

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74: Your Support in the Voyage 269

75: One Free of Duality 272

76: New Manifestation 275

77: Carries Creation to the Goal 276

78: Come Flying Like Swans 278

B. Ashvins

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūktās are dedicated to Ashvins in the entire RV. They are called as the sons of sweetness (*mādhvī*) in the nine mantrās (5.75.1-9). They assist us in world-enjoying (5.73.2). They are called as creators of bliss (*mayobhuvaḥ*) (5.73.4).

"Of all the Gods, they are most ready to come to man and create for him ease or bliss." Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgements, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc.

Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

Their principal characteristic is their capacity for enjoyment and bestowing enjoyment on living beings. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles occur in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

. In (5.78.4) they are said to heal the sage Atri from a state of intense affliction. In (5.78.5), they give relief to the sage in the group of seven pains.

Limitations of Old Age

Ashvins also have the power of freeing persons from the limitations of old age. They strip old age from the aged Chyavana like loosening an old robe (5.74.5). Ashvins give him a bride which symbolizes new and fresh experiences. In (5.78.7), there is the mention of help of Ashvins in child-birth. It may refer to the birth of the divine powers in man.

Leaders of the Journey

There are several mantrās which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *Nāsatyās,* the leaders of movement (derived from the word *'nas',* to move).

In (5.74.7), Ashvins assist the sage in his voyage of light (*vipravāhase*). In (5.75.2), they assist in the voyage in the ocean (or waters in the super conscient ocean). In (5.76.4), the sage prays to the Ashvins to carry him to the place of the source of energy (*ūrjam*).

Mental Powers

No healing is possible without the help of mental powers. Ashvins assist the human beings in using their mental powers. According to (5.73.10), Ashvins help our thoughts in the increase of good-powers in us. In (5.74.1), Ashvins are said to be rich in mental powers (*manāvasu*). In (5.74.9), Ashvins help us in widening our consciousness. (5.75.5) declares that the help of the deities becomes possible only when the devotee becomes free of the notion of duality (*advaya*). For getting their help, we have to feel one with those powers.

C. Rishis of this Section

5.73-74: Paurah Ātreyah
75: Avasyuḥ Ātreyaḥ
76-77: Ātriḥ Bhaumaḥ
78: Saptavadhriḥ Ātreyaḥ

D. Text, Translation and Commentary

5.73 Enjoyer Awakens to Knowledge

Rishi: Paurah Ātreyah
Metre: Anushtup

1: Come Here Wherever You Are
2: I Call Them for World-enjoying
3: Well-worked Out by You
4: All is Well-worked by You
5: Sūryā Ascends Your Swift Car
6: Enjoyer Awakens to Knowledge
7: Voice of the Bird of Strength
8: Ripe are the Satisfactions
9: Creators of the Bliss
10: Give Shape to Thoughts Like Chariots

5.73.1: Come Here Wherever You Are

यद॒द्य स्थः प॑रा॒वति॒ यद॑र्वा॒वत्य॑श्विना ।
यद्वा॑ पु॒रू पु॑रुभु॒जा
यद॒न्तरि॑क्ष॒ आ ग॑तम् ॥१

[1] yat adya sthaḥ parāvati
[2] yat arvāvati ashvinā
[3] yat vā purū purubhujā
[4] yat antarikṣha ā gatam

[1] Whether your station be in the supreme world
[2] or in this of the descent,
[3] whether you range multitudinously enjoying the world of the Multitude
[4] or in the mid-habitation, — come to me, O Ashvins.

5.73.2: I Call Them for World-enjoying

इ॒ह त्या पु॑रु॒ भूत॑मा पु॒रुदंसां॑सि॒ बिभ्र॑ता ।
व॒र॒स्या या॒म्यध्रि॑गू
हु॒वे तु॒विष्ट॑मा भु॒जे ॥ २

[1] iha tyā puru-bhūtamā
[2] purū damsāmsi bibhratā
[3] varasyā yāmi adhrigū
[4] huve tuvishṭamā bhuje

[3] I approach the Twins, children of the highest who are its rays on this hill of Matter;
[1] in the multiplicity of its forms here upon earth
[2] they manifest and bear up the manifoldness of its works.
[4] I call them to me for world-enjoying in their utter multiplicity.

[*adhrigū:* rays on the hill (of matter), (8.60.17);
bhuje: enjoying;
damsā: work;
yāmi: approach;
varasyā: (children) of the highest,]

5.73.3: Well-worked Out by You

ई॒र्मान्यद्वपु॑षे॒ वपु॑श्च॒क्रं रथ॑स्य येमथुः ।
पर्य॒न्या नाहु॑षा यु॒गा म॒ह्ना रजां॑सि
दीयथः ॥ ३

[1] īrmā anyat vapuṣhe vapuḥ
[2] chakram rathasya yemathuḥ
[3] pari anyā
[4] nāhuṣhā yugā mahnā rajāmsi
[5] dīyathaḥ

[2] One moving wheel of your chariot you keep in governed labour;
[1] (thus you give) form for that which takes form;
[3,5] the other two (wheels) you set shining (or moving) everywhere (*pari*)
[4] by your might throughout these kingdoms and these periods of man's pilgrimage.

[*pari dīyataḥ:* (everywhere) (you) set shining or moving;
nāhuṣhā: connected with man, (5.12.6); not the person in Purāṇa.
īrmā: movement, (5.62.2),
vapu: (give) form;]

5.73.4: All is Well-worked by You

तदू॒ षु वां॑मे॒ना कृ॒तं विश्वा॒
यद् वा॒मनु॒ ष्टवे॑ ।
नाना॑ जा॒ताव॑रे॒पसा॒ सम॒स्ते बन्धु॒मेय॑थुः ॥ ४

[1] tat ū ṣhu vāmenā kṛtam vishvā
[2] yat vām anuṣhṭave
[3] nānā jātau
[4] arepasā sam asme bandhum ā īyathuḥ

[1] All that is here has been well-worked out by you, O Universal Twins,
[2] and I affirm it in me according to your (making of it).
[3] Born separately in us,
[4] you come wholly into union and brotherhood without any hurt.

[*vāmenā kṛtam:* done well, done with beauty;
sam + ā + īyathuḥ: come wholly into union;
anuṣhṭave: (I) affirm it;]

5.73.5: Sūryā Ascends Your Swift Car

आ यद्वां॑ सू॒र्या॑ रथं॒ तिष्ठ॑द् रघु॒ष्यदं॒ सदा॑ ।
परि॑ वामरु॒षा वयो॑
घृ॒णा व॑रन्त आ॒तपः॑ ॥ ५

[1] ā yat vām sūryā ratham tiṣhṭhat
[2] raghuṣhyadam sadā
[3] pari vām aruṣhā vayo
[4] ghṛṇā varanta ātapaḥ

[1] Ever ascends Sūryā in her car
[2] which is swift-running;
[3] therefore red of action and full of the heat of her force are the winged powers that draw (your car), and
[4] they guard us from attack on every side (*pari*) by their burning clarity.

[*ātapaḥ:* full of the heat of her force;
ghṛṇā: clarity;
Sūryā: Daughter of Sun of Truth; Sūryā is the bride of Ashvins;
atiṣhṭhat: ascends;
vaya: birds, winged powers.]

5.73.6: Enjoyer Awakens to Knowledge

यु॒वोरत्रिं॑श्चिकेतति॒ नरा॑ सु॒म्नेन॒ चेत॑सा ।
घ॒र्मं यद्वां॑मरे॒पसं॒ नास॑त्या॒स्ना भु॑र॒ण्यति॑ ॥ ६

[1] yuvor atriḥ chiketati narā sumnena
[2] chetasā
[3] gharmam yat vām arepasam nāsatyā
[4] āsnā bhuraṇyati

[1] O Ashvins, by your bliss the Enjoyer of things awakens to knowledge
[2] in his conscious mind,
[4] when he bears in his mouth of enjoyment
[3] your burning clarity that yet hurts not, O Ashvins.

[*nāsatyā:* leaders of man's pilgrimage (Ashvins),
nas: to move;
atri: enjoyer in things;]

5.73.7: Voice of the Bird of Strength

उ॒ग्रो वां॑ ककु॒हो य॒यिः
शृ॒ण्वे यामे॑षु संत॒निः ।
यद्वां॒ दंसो॑भिरश्वि॒नाऽत्रि॑र्नरा॒ववर्त॑ति ॥ ७

[1] ugro vām kakuho yayiḥ
[2] shṛṇve yāmeṣhu santaniḥ
[3] yat vām damsobhir ashvinā atrir
[4] nara avavartati

[2] Heard in man's voyagings
[1] is the clanging voice of the Bird of strength that leads your movement,
[3] when the Enjoyer of things, by his works
[4] sets you moving towards his paths, O strong souls, O Ashvins.

[*yayi:* bird,
santani: continuous movement, (S).]

5.73.8: Ripe are the Satisfactions

मध्व॑ ऊ॒ षु म॑धूयु॒वा रु॒द्रा सिष॑क्ति पि॒प्युषी॑ ।
यत्स॑मु॒द्राति॒ पर्ष॑थः
प॒क्वाः पृक्षो॑ भरन्त वाम् ॥ ८

[1] madhva ū ṣhu madhū-yuvā rudrā
[2] siṣhakti pipyuṣhī
[3] yat samudrā ati parṣhathaḥ
[4] pakvāḥ pṛkṣho bharanta vām

[1] O violent enjoyers who seek the sweetness,
[2] she (Sūryā), fed full of the sweetness, clings to you;
[3] when you cross over the two oceans,
[4] ripe are your satisfactions that you bring.

[*madhvā su pipyuṣhī:* satisfying (or feeding you) with sweetness;
siṣhakti: clings to you;]

5.73.9: Creators of the Bliss

स॒त्यमिद्वा उ॑ अश्विना यु॒वामा॑हुर्मयो॒भुवा॑ ।
ता याम॑न् या॒महूत॑मा॒
या॒मन्ना मृ॑ळ॒यत्त॑मा ॥ ९

[1] satyam it vā u
[2] ashvinā yuvām āhur mayobhuvā
[3] tā yāman yāma-hūtamā
[4] yāmann ā mṛḷayat-tamā

[1] Truth have they spoken,
[2] when they called you creators of the Bliss, O Ashvins.
[3] Therefore in our journey, most ready are you for the call to the journeying;
[4] therefore in our journey you give us wholly bliss.

5.73.10: Give Shape to Thoughts Like Chariots

इमा ब्रह्माणि वर्धनाऽश्विभ्यां सन्तु शंतमा ।
या तक्षाम रथाँ इवाऽवोचाम बृहन्नमः ॥ १०

[1] imā brahmāṇi vardhanā
[2] ashvibhyām santu shamtamā
[3] yā takṣhāma rathām ivā
[4] avochāma bṛhan namaḥ

[1] May these soul-thoughts that increase these gods in us
[2] be full of the bliss for the Ashvins;
[3] we shape these thoughts like chariots for their movement;
[4] we express the limitless surrender in ourselves.

[We shape the thoughts carefully and systematically as we construct the chariots.]

5.74: Your Support in the Voyage

Riṣhi: Pauraḥ Ātreyaḥ
Metre: Anuṣhṭup, 1-7,9-10; Nichṛt, 8

1: Rich in Mental Power
2: In What Creatures Are You Labouring?
3: To Whom do You Come?
4: You Protect Devotee
5: Remove Old Age
6: Come With Your Fosterings
7: Your Support in the Voyage
8: Movement of Power in Mortals
9: Keeping Wide in Consciousness
10: Your Satisfactions

5.74.1: Rich in Mental Power

कूष्ठौ देवावश्विनाऽद्या दिवो मनावसू ।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति ॥१

[1] kūṣhṭho devau ashvinā adyā divo
[2] manāvasū
[3] tat shravatho vṛṣhaṇvasū
[4] atrir vām ā vivāsati

[1] O Ashvins, O divine twins, where are you today, in the divine world of mind;
[2] (you are) rich in mental power,
[3] of That you have the inspiration, O abundant rainers of substance;
[4] the Enjoyer of things labours to establish you in all his dwelling.

[*kūṣhṭho: kū + sthaḥ:* where are you;
tat: That;]

5.74.2: In What Creatures Are You Labouring?

कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यतथो जने
को वां नदीनां सचा ॥ २

[1] kuha tyā
[2] kuha nu shrutā divi devā nāsatyā
[3] kasmin ā yatatho jane
[4] ko vām nadīnām sachā

[1] Where are they?
[2] Where now is your word audible in heaven, O Ashvins?
[3] In what creature born are you labouring?
[4] Who is your companion (*sacha*) by the rivers of being?

5.74.3: To Whom Do You Come?

कं याथः कं ह गच्छथः
कमच्छा युञ्जाथे रथम् ।

कस्य॒ ब्रह्मा॑णि रण्यथो
व॒यं वा॑मुश्मसी॒ष्टये॑ ।। ३

[1] kam yāthaḥ kam ha gachathaḥ
[2] kam achchhā yuñjāthe ratham
[3] kasya brahmāṇi raṇyatho
[4] vayam vām ushmasi ishṭaye

[1] To whom do you come or to whom do you go?
[2] Towards whose dwelling do you yoke your car?
[3] In whose soul-thoughts are you taking your delight?
[4] We desire you for the sacrifice.

5.74.4: You Protect Devotee

पौ॒रं चि॒द्ध्यु॑द॒प्रुतं॒ पौरं॑ पौ॒राय॒ जिन्व॑थः ।
यदीं॑ गृभी॒तता॑तये सिं॒हमि॑व द्रु॒हस्प॒दे ।। ४

[1] pauram chit hi udaprutam
[2] paura paurāya jinvathaḥ
[3] yat īm gṛbhītatātaye
[4] simham iva druhas pade

[2] O Ashvins, you take delight in the man born in the multiplicity,
[1] in the pouring out of the waters of its multitude;
[3] you come to a man seized fast and bound in his self-extension
[4] snared in this world of harms as to a lion.

[lines 1,2: you take delight in a person who expends the energies.

lines 3, 4: Just as hunters chase a lion away from a forest, you chase away the harms and make the waters come to the person who is bound by his own works.

jinvasi: (you) take delight, (8.84.7);

druhaḥ: harms;

puru: many, multitude;

paura: connected with many; a name of Ashvins;

paurāya: man born in multiplicity;

pauram udaprūtam: waters of its multitude.]

5.74.5: Remove Old Age

प्र च्यवा॑नाज्जुजु॒रुषो॑ व॒व्रिमत्क॒ं न मु॑ञ्चथः ।
यु॒वा यदीं॑ कृ॒थः पु॒नरा काम॑मृण्वे व॒ध्वः॑ ।। ५

[1] pra chyavānāt jujuruṣho
[2] vavrim atkam na muñchathaḥ
[3] yuvā yadī kṛthaḥ punar ā
[4] kāmam ṛṇve vadhvaḥ

[1] From the rishi Chyavāna in oldage,
[2] you loosen his faded covering of oldage like a worn raiment;
[3] young he grows again when you form him afresh
[4] and he meets the desire of the Bride.

[Oldage: both physical and mental. Mental oldage is the condition of being full of ideas and concepts which have no current relevance. Brides or virgins symbolize new and fresh experiences. There are the unmanifested powers waiting for manifestation symbolised by children.

chyavāna: mover in things; name of a riṣhi; this incident is given earlier in RV (1.116.10, 1.117.13, 1.118.6) also in (5.75.5).]

5.74.6: Come With Your Fosterings

अस्ति॒ हि वा॑मि॒ह स्तो॒ता स्मसि॑
वां सं॒दृशि॑ श्रि॒ये ।
नू श्रु॒तं म॒ आ ग॑त॒मवो॑भिर्वाजिनीवसू ॥ ६

[1] asti hi vām iha stotā smasi
[2] vām samdṛshi shriye
[3] nū shrutam ma ā gatam avobhir
[4] vājinīvasū

[1] Certainly, there is one here who would affirm you;
[2] in the vision of you, we abide for the glory.
[3] Now hear, now come to us, with your fosterings,
[4] O gods who are rich in the force of the plenitude.

5.74.7: Your Support in the Voyage

को वा॑म॒द्य पु॑रू॒णामा व॑व्ने॒ मर्त्या॑नाम् ।
को विप्रो॑ विप्रवाहसा॒
को य॒ज्ञैर्वा॑जिनीवसू ॥ ७

[1] ko vām adya purūṇām ā vavne martyānām
[2] ko vipro vipravāhasā
[3] ko yajñair vājinīvasū

[1] Who today takes delight of you among mortals that have realized their multiplicity?
[2] Who are the illumined souls, whom you bear up in his voyage of light?
[3] Who wins you by his sacrifices, O gods rich in the force of the plenitude?

5.74.8: Movement of Power in Mortals

आ वा॒ं रथो॒ रथा॑नां॒ येष्ठो॑ यात्वश्विना ।
पु॒रू चि॑दस्म॒युस्ति॒र
आ॑ङ्गू॒षो मर्त्ये॒ष्वा ॥ ८

[1] ā vām ratho rathānām yeṣhṭho
[2] yātu ashvinā
[3] purū chit asmayuḥ tira
[4] āñgūṣho martyeṣhu ā

[1] Of all divine chariots, the chariot of your movement is the most mobile for our paths;
[2] O Ashvins, let it come to us,
[3] seeking us, breaking through that world of the multitude and
[4] becoming a movement of power in mortals.

[*purū tira:* multitude;]

5.74.9: Keeping Wide in Consciousness

शमू॒ षु वां॑ मधूयुवा॒ऽस्माक॑मस्तु चर्कृ॒तिः ।
अ॒र्वा॒ची॒ना वि॑चेतसा॒
विभि॑ः श्येनेव॑ दीयतम् ॥ ९

[1] sham ū ṣhu vām madhū-yuvā
[2] asmākam astu charkṛtiḥ
[3] arvāchīnā vichetasā
[4] vibhiḥ shyeneva dīyatam

[2] Let our constant action
[1] be wholly full of bliss, O seekers of honey,
[4] May you come flashing swift as eagles drawn by your winged powers,
[3] downward yet keeping the wide and complete consciousness.

[*shyena:* eagles;
vibhiḥ: winged powers;]

5.74.10: Your Satisfactions

अश्वि॑ना॒ यद्ध॒ कर्हि॑ चिच्छुश्रू॒यात॑मि॒मं हव॑म् ।
वस्वी॑रू॒ षु वा॒ं भुज॑ः
पृ॒ञ्चन्ति॒ सु वा॒ं पृच॑ः ॥ १०

[1] ashvinā yat dha karhi chit
[2] shushrūyātam imam havam
[3] vasvīr ū ṣhu vām bhujaḥ
[4] pṛñchanti su vām pṛchaḥ

[1] O Ashvins, whensoever you are ready
[2] to hear this call of man,
[3] utterly full of a rich substance are your enjoyings,
[4] your satisfactions fill our cup to the brim.

5.75: One Free of Duality

Riṣhi: Avasyuḥ Ātreyaḥ
Metre: Paṅgktiḥ

1: Movement of Bliss
2: Voyagers of the Upper Waters
3: Bearing Us Delight
4: Perfect Affirmer of Speech
5: To Him Who is Free of Duality
6: All Kinds of Bliss
7: Movement Pervades Us
8: Grow in Your Being
9: Your Immortal Car

[All the nine mantrās end with the refrain, 'O sons of sweetness, hear my call'.]

5.75.1: Movement of Bliss

प्रति॑ प्रि॒यत॑म॒ं रथ॒ं वृष॑णं वसु॒वाह॑नम् ।
स्तो॒ता वा॑मश्विना॒वृषि॒ः
स्तोमे॑न॒ प्रति॑ भूषति॒
माध्वी॒ मम॑ श्रुत॒ं हव॑म् ॥ १

[1] prati priyatamam ratham vṛṣhaṇam
[2] vasu-vāhanam
[3] stotā vām ashvinau ṛṣhiḥ
[4] stomena prati bhūṣhati
[5] mādhvī mama shrutam havam

[1] Towards the abundant movement of your utter delight, moves your car
[2] that bears our rich substance;
[3] O Ashvins, the seer who affirms you
[4] grows in his being by his affirmation.
[5] O Sons of the sweetness, hear my call.

5.75.2: Voyagers of the Upper Waters

अ॒त्याया॑तमश्विना ति॒रो विश्वा॑ अ॒हं सना॑ ।
दस्रा॒ हिर॑ण्यवर्तनी॒ सुषु॑म्ना॒ सिन्धु॑वाहसा॒
माध्वी॒ मम॑ श्रुत॒ं हव॑म् ॥ २

[1] atyāyātam ashvinā
[2] tiro vishvā aham sanā
[3] dasrā hiraṇyavartanī suṣhumnā
[4] sindhuvāhasā
[5] mādhvī mama shrutam havam

[1] Come breaking through beyond to me;
[2] I call to you, O you universal, O you eternal two,
[3] O fulfillers of the Work, O treaders of the path of gold, O keepers of the perfect peace,

[4] O voyagers on the upper Waters,
[5] Sons of the sweetness, hear my call.

5.75.3: Bearing Us Delight

आ नो॒ रत्ना॑नि॒ बिभ्र॑ता॒वश्वि॑ना॒ गच्छ॑तं यु॒वम् ।
रु॒द्रा हिर॑ण्यवर्तनी जुषा॒णा वा॑जिनीवसू॒
माध्वी॒ मम॑ श्रुतं॒ हव॑म्॥ ३

[1] ā no ratnāni bibhratau
[2] ashvinā gachchhatam yuvam
[3] rudrā hiraṇyavartanī jushāṇā
[4] vājinīvasū
[5] mādhvī mama shrutam havam

[1] Bearing to us the Delights,
[2] come, you two, O Ashvins.
[3] O violent ones who tread the ways of golden light, choose us and cling to us;
[4] you are rich in the force of plenitude;
[5] Sons of the sweetness, hear my call.

5.75.4: Perfect Affirmer of Speech

सु॒ष्टुभो॑ वां वृषण्वसू॒ रथे॒ वाणी॒च्याहि॑ता ।
उ॒त वां॑ ककु॒हो मृ॒गः पृक्षः॑ कृणोति वापु॒षो
माध्वी॒ मम॑ श्रुतं॒ हव॑म् ॥ ४

[1] sushṭubho vām vṛshaṇvasū
[2] rathe vāṇīchī āhitā
[3] uta vām kakuho mṛgaḥ
[4] pṛkshaḥ kṛṇoti vāpusho
[5] mādhvī mama shrutam havam

[2] You have taken her and set by you in your car,
[1] who is the speech of the perfect Affirmer of things, O Ashvins.
[3] so indeed your clanging swan of the paths
[4] creates for you your rich-bodied satisfactions.
[5] O Sons of the sweetness, hear my call.

[*stubha:* affirming laud or speech;
praksha: satisfaction;
vṛshaṇvasu: abundant rainers of substance]

5.75.5: To Him Who is Free of Duality

बोधि॑न्मनसा र॒थ्ये॑षि॒रा ह॑वन॒श्रुता॑ ।
विभि॒श्च्यवा॑नमश्विना॒ नि या॑थो॒ अद्व॑यावि॒नं
माध्वी॒ मम॑ श्रुतं॒ हव॑म् ॥ ५

[1] bodhin-manasā rathyā ishirā
[2] havana-shrutā vibhiḥ chyavānam
[3] ashvinā ni yātho advayāvinam
[4] mādhvī mama shrutam havam

[1] You have the mind that wakes to knowledge, (are) (man's) charioteers, (are) man's impetuous impellers;
[2] you heard the cry of Chyavāna; drawn by your winged energies,
[3] you came, to him when he freed himself from the duality, O Ashvins.
[4] O Sons of the sweetness, hear my call.

[Rishi Chyavāna is mentioned in (5.74.4); compare the two accounts.]

5.75.6: All Kinds of Bliss

आ वां॑ नरा मनो॒युजोऽश्वा॑सः प्रुषि॒तप्स॑वः ।
वयो॑ वहन्तु पी॒तये॑ स॒ह सु॒म्नेभि॑रश्विना॒
माध्वी॒ मम॑ श्रुतं॒ हव॑म् ॥ ६

1 ā vām narā manoyujo ashvāsaḥ
2 prushita-psavaḥ
3 vayo vahantu
4 pītaye saha sumnebhir ashvinā
5 mādhvī mama shrutam havam

4 O Ashvins, O divine Souls, to the drinking of honey with all kinds of bliss
1 let your winged powers bear you in your car;
3 Yoked by the mind are your horses,
2 that eat of the streaming honey.
5 Sons of the sweetness, hear my call.

5.75.7: Movement Pervades Us

अश्वि॑ना॒वेह ग॑च्छतं॒ नास॑त्या॒ मा वि वे॑नतम् ।
ति॒रश्चि॑द॒र्य॒या परि॑ व॒र्तिर्या॑तमदाभ्या॒
माध्वी॒ मम॑ श्रु॒तं हव॑म् ॥ ७

1 ashvinau ā iha gachchhatam
2 nāsatyā mā vi venatam
3 tirashchit aryayā pari vartir yātam
4 adābhyā
5 mādhvī mama shrutam havam

1 O Ashvins, come here,
2 let not your delight ever turn away from us;
3 let your movement pervade our path and speed beyond,
4 O invincible!
5 Sons of the sweetness, hear my call.

[*nāsatyā:* helpers in our pilgrimage; Ashvins;
pariyātam: pervade;
tiraḥ: beyond, far away;]

5.75.8: Grow in Your Being

अ॒स्मिन् य॒ज्ञे अ॑दाभ्या जरि॒तारं॑ शुभस्पती ।
अ॒व॒स्युम॑श्विना यु॒वं गृ॒मन्त॒मुप॑ भूषथो॒
माध्वी॒ मम॑ श्रु॒तं हव॑म्॥ ८

1 asmin yajñe adābhyā
2 jaritāram shubhas patī avasyum
ashvinā yuvam gṛṇantam
3 upa bhūṣhatho
4 mādhvī mama shrutam havam

1 O invincible, in this sacrifice
3 grow in your being,
2 in your adorer who expresses his desire of increase by the word, O Ashvins, Lords of happiness.
4 Sons of the sweetness, hear my call.

[*jaritāram avasyum gṛṇantam:* your adorer who expresses by the word (*gṛṇantam*) his desire for increase (*avasyum*).]

5.75.9: Your Immortal Car

अभू॑दु॒षा रुश॑त्पशु॒राग्निर॑धाय्यृ॒त्विय॑ः ।
अयो॑जि वां वृषण्वसू॒ रथो॑ दस्रा॒वम॑र्त्यो॒
माध्वी॒ मम॑ श्रु॒तं हव॑म् ॥ ९

1 abhūt uṣhā rushat pashur ā
2 āgnir adhāyi ṛtviyaḥ
3 ayoji vām vṛṣhaṇvasū ratho dasrau amartyo
4 mādhvī mama shrutam havam

1 Dawn has been born with her shining herds,

[2] the fire of the Will (Agni) has been established and it observes the order of the Truth,
[3] yoked is your immortal car;
[4] Sons of the sweetness, hear my call.

[*rushat pashu:* shining herds;
Epithets: *vṛshaṇvasu,* see (5.75.4);
dasrau: achievers of work;]

5.76: New Manifestation

Riṣhi: Atriḥ Bhaumaḥ
Metre: Trišhṭup

1: Upwards Rise the Words
2: Affirmed in Us
3: Come When the Sun is Rising
4: Carry to Us the Energy
5: New Manifestation

5.76.1: Upwards Rise the Words

आ भा॑त्य॒ग्निरु॒षसा॒मनी॑क॒मुद् विप्रा॑णां
देव॒या वाचो॑ अस्थुः ।
अ॒र्वाञ्चा॑ नू॒नं र॑थ्ये॒ह या॑तं
पीपि॒वांसं॑मश्विना घ॒र्मम॑च्छ ॥ १

[1] ā bhāti agnir uṣhasām anīkam
[2] ut viprāṇām
[3] devayā vācho asthuḥ
[4] arvāñchā nūnam rathyā iha yātam
[5] pīpivāmsam ashvinā gharmam achchha

[1] Agni shines out as the might of the dawns,
[2] upward rise the Words of the illumined minds,
[3] words that travel towards the godheads.
[4] Downward now come to us here,
[5] to the swelling clarity, O Ashvins.

[*pīpivāmsam:* swelling;
gharma: clarity;]

5.76.2: Affirmed in Us

न सं॑स्कृ॒तं प्र मि॑मीतो॒ गमि॒ष्ठाऽन्ति॑
नू॒नम॒श्विनोप॑स्तुते॒ह ।
दिवा॑भिपि॒त्वेऽव॒साग॑मिष्ठा॒
प्रत्यव॑र्तिं दा॒शुषे॒ शंभ॑विष्ठा ॥ २

[1] na samskṛtam pra mimīto
[2] gamiṣhṭhā
[3] anti nūnam ashvina upastutā iha
[4] divā abhipitve
[5] avasā agamiṣhṭhā
[6] prati avartim dāshuṣhe
[7] shambhaviṣhṭhā

[1] When it is perfected you diminish it not,
[2] O swift voyagers,
[3] now here (it is) affirmed within us, O Ashvins;
[5] swift are you in your coming with increase for the caller,
[4] drinking in the soul's daytime;
[6] when the giver rests from the journey
[7] you create the utter peace (for him).

[*prati avartim:* rest from journey;]

5.76.3: Come When the Sun is Rising

उ॒ता या॑तं संग॒वे प्रा॒तरह्नो॑
म॒ध्यंदि॑न॒ उदि॑ता॒ सूर्य॑स्य ।

दि॒वा न॒क्तमव॑सा॒ शंत॑मेन॒
नेदानीं॑ पी॒तिर॒श्विना त॑तान ॥ ३

[1] utā yātam samgave prātar ahno
[2] madhyam-dina uditā sūryasya
[3] divā naktam avasā shamtamena
[4] na idānīm pītir ashvinā tatāna

[1] Yea, come when the rays of the Truth gather together in its evenings and in the dawn of its day;
[2] in its midday come and when the sun of Truth is rising,
[3] by day and by night with your blissful increasing.
[4] The drinking of the honey, O Ashvins, is not lengthened out.

5.76.4: Carry to Us the Energy

इ॒दं हि वां॑ प्र॒दिवि॒ स्थान॒मोक॑
इ॒मे गृ॒हा अ॑श्विने॒दं दु॑रो॒णम् ।
आ नो॑ दि॒वो बृ॑ह॒तः पर्व॑ता॒दाऽद्भ्यो
या॑त॒मिष॒मूर्जं॒ वह॑न्ता ॥ ४

[1] idam hi vām pradivi sthānam oka
[2] ime gṛhā ashvinā idam duroṇam
[3] ā no divo bṛhataḥ parvatāt
[4] ādbhyo yātam iṣham
[5] ūrjam vahantā

[1] This is your station in the front of heaven and your dwelling place;
[2] these are your houses, O Ashvins, and this your gated mansion.
[3] Come to us from the mountain of the vastest Heaven,
[4] and from the waters of that Ocean bearing to us the impulsion,
[5] carrying to us the energy.

5.76.5: New Manifestation

सम॒श्विनो॒रव॑सा॒ नूत॑नेन मयो॒भुवा॑
सु॒प्रणी॑ती गमेम ।
आ नो॑ र॒यिं व॑हत॒मोत वी॒राना
विश्वा॑न्यमृ॒ता सौभ॑गानि ॥ ५

[1] sam ashvinor avasā nūtanena mayobhuvā
[2] supraṇītī gamema
[3] ā no rayim vahatam ota vīrān ā
[4] vishvāni amṛtā saubhagāni

[2] By their perfect leading, may we attain
[1] to this new manifestation of the Ashwins that creates bliss.
[3] Bring to us felicity, bring to us hero-strengths, and
[4] all immortal enjoyings.

[*samgamema:* attain;
supraṇītī: perfect leading;
avasā: growth, manifestation.]

5.77: Carries Creation to the Goal

Riṣhi: Atriḥ Bhaumaḥ
Metre: Triṣhṭup

1: Seers Enjoy the First Pourings
2: Sacrifice Not at Night
3: The Rush of Life
4: Carries Creation to the Goal
5: Attain the New Manifestation
(Same as 5.76.5)

5.77.1: Seers Enjoy the First Pourings

प्रा॒त॒र्यावा॑णा प्रथ॒मा य॑जध्वं
पु॒रा गृध्रा॒दर॑रुषः पिबातः।
प्रा॒तर्हि य॒ज्ञम॒श्विना॑ द॒धाते॒
प्र शं॑सन्ति क॒वयः॑ पूर्व॒भाजः॑ ॥ १

[1] prātar-yāvāṇā prathamā yajadhvam
[2] purā gṛdhrāt araruṣhaḥ pibātaḥ
[3] prātar hi yajñam ashvinā dadhāte pra
[4] shamsanti kavayaḥ pūrva-bhājaḥ

[1] Sacrifice to the Twins supreme who come with the Dawn;
[3] the Ashvins uphold the sacrifice in the dawn;
[4] the Seers of the Truth express the Word when they enjoy the first pourings.
[2] They shall drink before the greed of the Devourer makes war upon us.

[*gṛdhrā:* eagle, devourer (demon of greed);]

5.77.2: Sacrifice Not at Night

प्रा॒तर्य॑जध्वम॒श्विना॑ हिनोत॒
न सा॒यम॑स्ति देव॒या अजु॑ष्टम् ।
उ॒तान्यो अ॒स्मद्य॑जते॒ वि चाव॒ः
पूर्वः॑पूर्वो॒ यज॑मानो॒ वनी॑यान् ॥ २

[1] prātar yajadhvam ashvinā hinota
[2] na sāyam asti devayā ajuṣhṭam
[3] uta anyo asmat yajate vi cha avaḥ
[4] pūrvaḥ-pūrvo yajamāno vanīyān

[1] In the dawn sacrifice to the Ashvins, set them galloping on their paths;
[2] not at the falling of the night does the sacrifice journey to the gods nor is it accepted by them;
[3] yea, and another than ourselves sacrifices and discovers his increase;
[4] he who sacrifices first is stronger for the conquest.

5.77.3: The Rush of Life

हिर॑ण्यत्व॒ङ्मधु॑वर्णो घृ॒तस्नुः॒
पृक्षो॒ वह॒न्ना रथो॑ वर्त॑ते वाम्।
मनो॑जवा अश्विना॒ वात॑रंहा॒
येना॑तिया॒थो दु॑रि॒तानि॒ विश्वा॑ ॥ ३

[1] hiraṇyatvang madhu-varṇo
[2] ghṛtasnuḥ
[3] pṛkṣho vahan ā ratho vartate vām
[4] manojavā ashvinā vāta-ramhā
[5] yena atiyātho duritāni vishvā

[1] The surface of your car is the golden light, its hue is the honey of sweetness,
[2] it rains down clarities.
[3] Your chariot comes (to us) carrying your satisfying pleasures,
[4] it has the swiftness of the mind, it has the rush of the life,
[5] your chariot in which you pass beyond all evil stumblings.

[*ghṛtasnu:* rains down clarities;
ramhā: swiftness, rush.]

5.77.4: Carries Creation to the Goal

यो भूयि॑ष्ठं॒ नास॑त्याभ्यां वि॒वेष॒
चनि॑ष्ठं पि॒त्वो रर॑ते विभा॒गे ।
स तो॒कम॑स्य पीपर॒च्छमी॑भि॒रनू॑र्ध्वभास॒ः
सद॒मित् तु॑तुर्यात् ॥ ४

[1] yo bhūyiṣhṭham nāsatyābhyām
vivesha
[2] chaniṣhṭham pitvo rarate vibhāge
[3] sa tokam asya pīparat shamībhir
[4] anūrdhva-bhāsaḥ
[5] sadam it tuturyāt

[1] He who has entered into the largest kingdom by the strength of Ashvins
[2] and enjoys that most delightful food of the gods in their apportioning,
[3] carries his creation to its goal by the achieving of his works;
[5] ever he breaks through beyond
[4] all the lights that aspire not to the highest.

[*tuturyāt:* breaks through;
chaniṣhṭham: most delightful,
pitu: Soma, food of the gods,
sadam: ever;]

5.77.5: Attain the New Manifestation

सम॒श्विनो॒रव॑सा॒ नूत॑नेन
मयो॒भुवा॑ सु॒प्रणी॑ती गमेम ।
आ नो॑ र॒यिं व॑हत॒मोत वी॒राना
विश्वा॑न्यमृता॒ सोभ॑गानि ॥ ५

[1] sam ashvinor avasā nūtanena
[2] mayobhuvā
[3] supraṇītī gamema
[4] ā no rayim vahatam ota vīrān ā
[5] vishvāni amṛtā saubhagāni

Same as 5.76.5

5.78: Come Flying Like Swans

Rishi: Saptavadhriḥ Ātreyaḥ

Metre: Ushṇik, 1-3; Trishṭup, 4; Anushṭup, 5-9

1: Come to the Soma
2: Come Like Two Bulls or Stags
3: Take Delight in Our Yajña
4: Rescue of Atri
5: Deliver Me from Seven Pains
6: The Tree of Energy
7: Child-birth
8: Child-birth
9: Child-birth

5.78.1: Come to the Soma

अश्वि॑ना॒वेह ग॑च्छत॒ं नास॑त्या॒ मा वि वे॑नतम् ।
हं॒सावि॑व पतत॒मा सु॒ताँ उप॑ ॥ १

[1] ashvinau eha gachchhatam
[2] nāsatyā mā vi venatam
[3] hamsau iva patatam ā sutām upa

[1] Arrive here, O Ashvins,
[2] O Ashvins, let not our delight turn away from us;
[3] like twin swans come flying to the pressed Soma.

5.78.2: Come Like Two Bulls or Stags

अश्वि॑ना हरि॒णावि॑व गौ॒रावि॒वानु॒ यव॑सम् ।
हं॒सावि॑व पत॒तमा सु॒ताँ उप॑ ॥ २

[1] ashvinā hariṇau iva
[2] gaurau-iva anu yavasam
[3] hamsau iva patatam ā sutām upa

[1] O Ashvins, like twin stags,
[2] like two bulls that hasten to the pastures,
[3] like twin swans come flying to the pressed Soma.

5.78.3: Take Delight in Our Yajña

अश्वि॑ना वाजिनीवसू जु॒षेथां॑ य॒ज्ञमि॒ष्टये॑ ।
हं॒सावि॑व पत॒तमा सु॒ताँ उप॑ ॥ ३

[1] ashvinā vājinīvasū
[2] jushethām yajñam ishṭaye
[3] hamsau iva patatam ā sutām upa

[1] O Ashvins, gods rich in force of the plenitude,
[2] take delight in the sacrifice for the offering of our desire;
[3] come flying to the pressed Soma, like twin swans.

5.78.4: Rescue of Atri

अत्रि॒र्यद् वा॑मव॒रोह॑न्नृ॒बीस॒म्-
अजो॑हवी॒न्ना-ध॑माने॒व योषा॑ ।
श्ये॒नस्य॑ चि॒ज्जव॑सा॒
नूत॑ने॒नाऽऽग॑च्छतमश्विना॒ शंत॑मेन ॥ ४

[1] atrir yat vām avarohan ṛbīsam
[2] ajohavīt nādhamānā-iva yoshā
[3] shyenasya chit javasā nūtanenā
[4] āgachchhatam
[5] ashvinā shamtamena

[1] When Atri descended down into a state of burning affliction (hell),
[2] then he called to you like a woman that begs her paramour (for love)
[3] and new was your speed as of the eagle
[4] with which you came to him;
[5] (your visit) was full of the purest bliss, O Ashvins.

[*ṛbīsam:* state of burning affliction, hell;
The rescue of Atri from the condition of burning affliction is mentioned in RV (1.116.8). The affliction is caused by the openness of the rishi to the six foes namely, lust, anger, greed, delusion, arrogance and jealousy.]

5.78.5: Deliver Me from Seven Pains

वि जि॑हीष्व वनस्पते॒
योनि॒ः सूष्य॑न्त्या इव ।
श्रु॒तं मे॑ अश्विना॒ हवं॑
स॒प्तव॑ध्रिं च मुञ्चतम् ॥ ५

[1] vi jihīshva vanaspate
[2] yoniḥ sūshyantyā iva
[3] shrutam me ashvinā havam
[4] saptavadhrim cha muñchatam

[1] O Lord of Delight, open your mouth wide
[2] like the womb of a mother giving birth;
[3] hear my cry, O Ashvins,
[4] and deliver me who am smitten with the seven pains.

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[*saptavadhri:* seven pains; each pains is associated with not realizing the bliss of the corresponding plane of consciousness, seven in all. For S, it is the name of a person.]

5.78.6: The Tree of Energy

भी॒ताय॒ नाध॑मानाय॒ ऋष॑ये स॒प्तव॑ध्रये ।
मा॒याभि॑रश्विना यु॒वं
वृ॒क्षं सं च॒ वि चा॑चथः ॥ ६

[1] bhītāya nādha-mānāya
[2] ṛṣhaye saptavadhraye
[3] māyābhir ashvinā yuvam
[4] vṛkṣham sam cha vi chāchathaḥ

[2] For the seer smitten with the seven pains
[1] who is fearful and begging for relief,
[4] you bring to him the Tree (of energy), open it (and release the energy),
[3] by the powers of your knowledge, O Ashvins.

[*nādha-mānāya:* begging for a favour (S); occurs both here and in the earlier mantra; According to (SA), the word seems to be connected with 'making sound (*nāda*)'.

māyābhir: knowledge, possibly occult, but beneficial.]

5.78.7: Child-birth

यथा॒ वात॑ः पुष्क॒रिणीं॑ समि॒ङ्गय॑ति स॒र्वत॑ः ।
ए॒वा ते॒ गर्भँ॑ एजतु नि॒रैतु॒ दश॑मास्यः ॥ ७

[1] yathā vātaḥ puṣhkariṇīm
[2] samiṅgayati sarvataḥ
[3] evā te garbha ejatu
[4] niraitu dashamāsyaḥ

[1] As a wind sets the pool
[2] rippling from bank to bank,
[3] so let thy child move in thee,
[4] and come forth in the tenth month.

5.78.8: Child-birth

यथा॒ वातो॒ यथा॒ वन॒ं यथा॑ समु॒द्र एज॑ति ।
ए॒वा त्वं द॑शमास्य स॒हावे॑हि ज॒रायु॑णा ॥ ८

[1] yathā vāto yathā vanam
[2] yathā samudra ejati
[3] evā tvam dashamāsya
[4] saha āvehi jarāyuṇā

[1] As the wind, and as the wood
[2] and as the sea moves,
[3] so, O ten months' child,
[3] do you descend with uterine membranes in which you are wrapped.

[*āvehi:* descend;]

5.78.9: Child-birth

दश॒ मासा॑ञ्छशया॒नः कु॑मा॒रो अधि॑ मा॒तरि॑ ।
नि॒रैतु॑ जी॒वो अक्ष॑तो जी॒वो जीव॑न्त्या॒ अधि॑ ॥ ९

[1] dasha māsān shashayānaḥ kumāro
[2] adhi mātari
[3] niraitu jīvo akṣhato
[4] jīvo jīvantyā adhi

[1] For ten months, let the Boy lie
[2] in his mother
[3] and then come forth living and unhurt,
[4] living in her alive.

Section VII: (5.79 - 5.87)

Uṣha, Savitṛ and Other Deities

(66 Mantrās)

A. Titles of the 6 Sūktās

B. Riṣhis of this Section

C. Uṣha, the Divine Dawn: (5.79-5.80)

D. Sūrya-Savitri: (5.81)

E. Bhaga-Savitri: (5.82)

F. Parjanya: The Lord of the Rains: (5.83)

G. Pṛthivī (Earth): (5.84)

H. Varuṇa: (5.85)

I. Indra and Agni: (5.86)

J. Evayāmarut: (5.87)

A. Titles of the 6 Sūktās

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80: Begins Our Godward Journeying 286

81: Sūrya Savitri, Creator and Increaser 288

82: Bhaga-Savitri, the Enjoyer 293

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84: Pṛthivī (Earth) 301

85: Varuṇa, the Mighty Master of Infinite Wisdom 302

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B. Riṣhis of the Section

79, 80: Satyashravā Ātreyaḥ
81, 82: Shyāvāshva Ātreyaḥ
83-86: Atriḥ Bhaumaḥ
87: Evayāmarut Ātreyaḥ

C. Uṣha, the Divine Dawn: (5.79-5.80)

5.79: Your Birth is Complete

1: Awaken Us to the Great Felicity
2: Daughter of Heaven
3: A bearer of Treasures
4: Manifest You by Hymns
5: Lavish Undeviating Felicity
6: Set in Them Thy Powers
7: Felicity of Ray-cows and Steeds
8: Purity
9: Sun Afflicts Only the Thief
10: You Should Give More

5.80: Begins Our Godward Journeying

1: Brings the Light of Svar
2: Makes the Paths Easy to Travel
3: Hews Out the Path for Happiness
4: Discloses Her Body in Front
5: Drives Away Enemies
6: Unveiling All the Desirable Things

Uṣha is the Goddess whose dawning in us indicates the beginning of our journey of divinising our life. Her outer or physical symbol is the physical dawn appearing every morning. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Usha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri

Aurobindo states, ''In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs.''

The titles of the sixteen mantrās listed above gives an indication of her powers and her help for each person in his/her godward journeying.

The deity Uṣha is lauded in about twenty Sūktās of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūktās including (5.5.6) in this volume. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many of the Indologists and their Indian followers are wont to do. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness. By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man, symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook which characterizes our ordinary human condition is washed away, as it were, like all the dirt in the streets which goes away by the tropical monsoon. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

How does the Dawn emerge in us? The answer is in several mantrās, one of which is in this Maṇḍala (5.79.1).

'Awaken us today to the great felicity in the inspired hearing of Truth (*satya-shravase*)'. Her power in us increases by the hymns, (5.79.4).

''The seeker has to open himself systematically to the reign of Truth, rejecting the rule of falsehood. His mind and its activity of thinking must be filled with the movements of Truth. Truth in thought, Truth in feeling, Truth in speech, must become normal to his/her life. It is only then that the Dawn consents to manifest and open the gates of Heaven'', (M.P.P.). Just as the physical dawn and day do not last long, similarly the Dawn of Divine Consciousness in man does not last long. It is followed by the condition of ordinary consciousness, appropriately termed *nakta* night.

Uṣha gives her guidance in many ways. She hews out the path of happiness (5.80.3). She makes the paths easy for our travel (5.80.2). She drives away all the obstacles on the way (5.80.5).

The rishi prays to her to give more and more to her adorers, (5.79.10). To her adorers she reveals her full wideness of her glories. The rishi wants her birth to be complete in him, not partial.

5.79: Your Birth is Complete

Riṣhi: Satyashravā Ātreyaḥ
Metre: Paṅgktiḥ

[The Riṣhi prays for the full birth of the Dawn of the light of Truth in all its lavish splendour, with all the bountiful companies of its gods and seers, the shining herds of its thought, the rushing steeds of its force, the luminous impulsions with which it comes companioned, as they are, by the burning rays of the Sun of Truth.

Let the Dawn arrive and the work will no longer be long and tardy. (SA, SV)]

[All the ten mantrās have the same last phrase '*sujāte ashva-sūnṛte*']

5.79.1: Awaken Us to Great Felicity

म॒हे नो॑ अ॒द्य बो॑ध॒योषो॑ रा॒ये दि॒वित्म॑ती ।
यथा॑ चिन्नो॒ अबो॑धयः
स॒त्यश्र॑वसि वा॒य्ये
सुजा॑ते॒ अश्व॑सूनृते ॥ १

[1] mahe no adya bodhaya uṣho rāye
[2] divitmatī
[3] yathā chit no abodhayaḥ
[4] satya-shravasi vāyye
[5] sujāte ashva-sūnṛte

[2] O Dawn, with all thy splendours of heaven,
[1] awaken us today to the great (*mahe*) felicity (*rāye*),
[3] even as once you awakened us, —
[4] in the inspired hearing of the Truth, in the sonhood of the birth of knowledge.
[5] O, thy birth is complete! O, truth is in the tramp of thy steeds!

[*satyashrava:* name of the Riṣhi of this Sūkta; inspired hearing of the Truth; here it is a covert figure for the characteristics of the Sun-birth in man.

The last two lines of the mantra are also in the next two mantrās.]

5.79.2: Daughter of Heaven

या सु॑नी॒थे शौ॑चद्र॒थे व्यौच्छो॑ दुहितर्दि॑वः ।
सा व्यु॑च्छ॒ सही॑यसि
स॒त्यश्र॑वसि वा॒य्ये
सुजा॑ते॒ अश्व॑सूनृते ॥ २

[1] yā sunīthe shauchat rathe
[2] vyauchchho duhitar divaḥ
[3] sā vyuchchha sahīyasi
[4] satyashravasi vāyye
[5] sujāte ashvasūnṛte

[2] You break forth into dawning, O daughter of heaven,
[1] In him who has the perfect leading of the flaming chariot of light,
[3] so break forth today, — O greater still in thy force,
Lines 4 and 5 same as that in (5.79.1).

5.79.3: A Bearer of Treasures

सा नो॑ अ॒द्याभ॒रद्व॑सु॒र्व्यु॑च्छा दुहितर्दि॑वः ।
यो व्यौच्छ॒ः सही॑यसि
स॒त्यश्र॑वसि वा॒य्ये
सुजा॑ते॒ अश्व॑सूनृते ॥ ३

[1] sā no adya ābharat-vasur vyuchchhā
[2] duhitar divaḥ
[3] yo vi-auchchhaḥ sahīyasi
[4] satyashravasi vāyye
[5] sujāte ashvasūnṛte

[1] Break forth into light a bearer of treasures,
[2] O daughter of heaven,
[3] as once thou broke forth, — O greater still in thy force,
Lines 4 and 5 same as that in (5.79.1).

5.79.4: Manifest You by Hymns

अ॒भि ये त्वा॑ विभावरि॒
स्तोमै॑र्गृ॒णन्ति॒ वह्न॑यः ।
म॒घैर्म॑घोनि सु॒श्रियो॒ दाम॑न्वन्तः सु॒रा॒तयः॒
सुजा॑ते॒ अश्व॑सूनृते ॥ ४

[1] abhi ye tvā vibhāvari
[2] stomair gṛṇanti vahnayaḥ
[3] maghair maghoni sushriyo
[4] dāmanvantaḥ surātayaḥ
[5] sujāte ashvasūnṛte

[2] The bearers of the sacrifice bring thee out in their speech,
[1] O wide and lustrous Dawn;
[3] they are glorious with thy plenty, O queen,
[4] their gifts are lavish, their boons are full.
[5] O, thy birth is complete! O, truth is in the tramp of thy steeds!

[*abhigṛṇanti:* (they) voice, (10.7.2);

alternate for line 2: They manifest thee by their hymns (*stomaḥ*);

vahnayaḥ: Not human priests, but divine powers, the hosts or companies of the Dawn, at once priests, seers and patrons of the inner sacrifice, winners and givers of the celestial wealth.]

5.79.5: Lavish Undeviating Felicity

यच्चि॒द्धि ते॑ ग॒णा इ॒मे छ॒दय॑न्ति म॒घत्त॑ये ।
परि॑ चि॒द्वष्ट॑यो द॒धुर्दद॑तो॒ राधो॒ अह्र॑यं॒
सुजा॑ते॒ अश्व॑सूनृते ॥ ५

[1] yat chit hi te gaṇā ime chhadayanti
[2] maghattaye
[3] pari chit vashṭayo dadhur
[4] dadato rādho ahrayam
[5] sujāte ashvasūnṛte

[1] When these companies of thy godheads seek to pleasure thee
[2] in hope of thy plenitudes,
[3] they set their desires all around;
[4] they lavish thy undeviating felicity.
[5] O, thy birth is complete! O, truth is in the tramp of thy steeds!

5.79.6: Set in Them Thy Powers

ऐषु॑ धा वी॒रव॒द् यश॒ उषो॑ मघोनि सू॒रिषु॑ ।
ये नो॒ राधा॒ंस्यह्र॑या म॒घवा॑नो॒ अरा॑सत॒
सुजा॑ते॒ अश्व॑सूनृते ॥ ६

[1] aiṣhu dhā vīravat yasha
[2] uṣho maghoni sūriṣhu
[3] ye no rādhāmsi ahrayā
[4] maghavāno arāsata
[5] sujāte ashvasūnṛte

[1] Set in them the glory of thy heroic powers;
[2] these are thy seers, O Dawn, queen of plenty;

[4] They, the lords of thy plenty, shall lavish
[3] thy undeviating riches on us.
[5] O, thy birth is complete! O, truth is in the tramp of thy steeds!

5.79.7: Felicity of Ray-cows and Steeds

तेभ्यो॑ द्यु॒म्नं बृ॒हद् यश॒ उषो॑ मघो॒न्या व॑ह ।
ये नो॒ राधां॒स्यश्व्या॑ ग॒व्या भज॑न्त सू॒रय॒ः
सुजा॑ते॒ अश्व॑सूनृते ॥ ७

[1] tebhyo dyumnam bṛhat yasha
[2] uṣho maghoni ā vaha
[3] ye no rādhāmsi ashvyā gavyā bhajanta sūrayaḥ
[4] sujāte ashvasūnṛte

[2] O Usha, our lady of plenty, bring to the seers
[1] thy illumination, a vast glory.
[3] they shall give us enjoyment of the felicity of thy steeds (*ashvya*) and the felicity of thy Ray-cows (*gavya*).
[4] O, thy birth is complete! O, truth is in the tramp of thy steeds!

[line 3: *ye:* they, i.e., thy illumination and vast glory, in line 1]

5.79.8: Purity

उ॒त नो॒ गोम॑ती॒रिष॒ आ व॑हा दुहितर्दिवः ।
सा॒कं सूर्य॑स्य र॒श्मिभि॑ः
शु॒क्रैः शोच॑द्भि॒रर्चि॑भि॒ः
सुजा॑ते॒ अश्व॑सूनृते ॥ ८

[1] uta no gomatīr iṣha
[2] ā vahā duhitar divaḥ
[3] sākam sūryasya rashmibhiḥ
[4] shukraiḥ shochadbhir archibhiḥ
[5] sujāte ashvasūnṛte

[2] O daughter of heaven, bring to us too,
[1] the powers of impulse, full of the troopings of thy light;
[3] let them come companioned with the rays of thy Sun,
[4] linked with the purity of his bright and burning light-givings.
[5] O, thy birth is complete! O, truth is in the tramp of thy steeds!

[Dawn, the Goddess heralding the birth of Light, brings to man not only the illumination of thought, rays of Truth, but she also charges his forces of will and action with the superconscient Light. She makes it possible for both thought and will to be united in illumination so that the pilgrim-soul soars effortlessly on the luminous wings of Knowledge and Power.]

[*shukra:* purity;]

5.79.9: Sun Afflicts Only the Thief

व्यु॑च्छा दुहितर्दिवो॒ मा चि॒रं त॑नुथा॒ अप॑ः ।
नेत् त्वा॑ स्ते॒नं
यथा॑ रि॒पुं तपा॑ति॒ सूरो॑ अ॒र्चिषा॒
सुजा॑ते॒ अश्व॑सूनृते ॥ ९

[1] vi uchhā duhitar divo
[2] mā chiram tanuthā apaḥ
[3] na it tvā stenam yathā ripum tapāti
[4] sūro archiṣhā
[5] sujāte ashvasūnṛte

[1] **O daughter of heaven, break forth into light.**
[2] **And spin not out too long the work.**
[4] **For thee thy sun afflicts not (*na tapati*) with his burning ray**
[3] **as he afflicts (*tapati*) the foe and the thief.**
[5] **O, thy birth is complete! O, truth is in the tramp of thy steeds!**

[Line 4: *ripum, stenam;* the foe and the thief; the labour towards the being of the Truth is long and tedious, because the powers of darkness and division, the lower powers of our being, seize on and appropriate, keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice, but its spoilers; they are hurt by the full ray of the sun. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion the great work.]

5.79.10: You Should Give More

ए॒ताव॒द् वेदु॑ष॒स्त्वं भूयो॑ वा॒ दातु॑मर्हसि ।
या स्तो॒तृभ्यो॑ विभावर्यु॒च्छन्ती॒
न प्र॒मीय॑से॒ सुजा॑ते॒ अश्व॑सूनृते ॥ १०

[1] etāvat vā it uṣhaḥ tvam bhūyo vā dātum arhasi
[2] yā stotṛbhyo
[3] vibhāvari uchchhantī na pramīyase
[4] sujāte ashvasūnṛte

[1] **So much thou should give or more (*bhūyo*) than this, O Dawn,**
[2] **to thy adorers;**
[3] **thou breaks forth into the full wideness of thy glories; and you are not limited in thy dawning.**
[4] **O, thy birth is complete! O, truth is in the tramp of thy steeds!**

[*vibhāvari:* full wideness of thy glories, *uchchhantī:* dawning.]

5.80: Begins our Godward Journeying

Riṣhi: Satyashravā Ātreyaḥ
Metre: Triṣhṭup

[The Riṣhi hymns the divine Dawn, daughter of Heaven, as the bringer of the Truth, the bliss, the heavens of light, creator of the Light, giver of vision, maker, follower, leader of the paths of Truth, remover of the darkness, the eternal and ever youthful goddess of our godward journeying.]

1: Brings the Light of Swar
2: Makes the Paths Easy to Travel
3: Hews Out the Path for Happiness
4: Discloses Her body in Front
5: Drives Away Enemies
6: Unveiling All the Desirable Things

5.80.1: Brings the Light of Svar

द्यु॒तद्या॑मानं बृह॒तीमृ॒तेन॑
ऋ॒ताव॑रीमरु॒णप्सुं॑ विभा॒तीम् ।
दे॒वीमु॒षसं॒ स्व॑रा॒वह॑न्ती॒ं
प्रति॒ विप्रा॑सो म॒तिभि॑र्जरन्ते ॥ १

[1] dyutat-yāmānam bṛhatīm ṛtena
[2] ṛtāvarīm
[3] aruṇapsum vibhātīm
[4] devīm uṣhasam svar āvahantīm
[5] prati viprāso matibhir jarante

[1] Dawn of the luminous journey, large with the truth,
[2] possessor of the truth,
[3] how wide is the gleam from her rosy limbs!
[4] Dawn divine brings with her the heaven of light;
[5] Her the seers adore with their thoughts.

[*prati jarante:* adore;]

5.80.2: Makes the Paths Easy to Travel

ए॒षा जनं॑ दर्श॒ता बो॒धय॑न्ती
सु॒गान् प॒थः कृ॑ण्व॒ती या॒त्यग्रे॑ ।
बृ॒ह॒द्र॒था बृ॑ह॒ती वि॑श्वमि॒न्वोषा
जोति॑र्यच्छ॒त्यग्रे॒ अह्ना॑म् ॥ २

[1] eṣhā janam darshatā bodhayantī
[2] sugān pathaḥ kṛṇvatī yāti agre
[3] bṛhad-rathā bṛhatī vishvam-invā uṣhā
[4] jyotir yachchhati agre ahnām

[1] This is she who has the vision and she awakens man;
[2] and makes his paths easy to travel and walks in his front.
[3] How large is her chariot, how vast and all-pervading the goddess,
[4] how she brings Light in the front of the days!

5.80.3: Hews Out the Path for Happiness

ए॒षा गोभि॑ररु॒णेभि॑र्युजा॒नाऽस्रे॑धन्ती
र॒यिमप्रा॑यु च॑क्रे ।
प॒थो रद॑न्ती सुवि॒ताय॑ दे॒वी पु॑रुष्टु॒ता
वि॒श्ववा॑रा॒ वि भा॑ति ॥ ३

[1] eṣhā gobhir aruṇebhir yujānā
[2] asredhantī rayim aprāyu chakre
[3] patho radantī suvitāya
[4] devī puruṣhṭutā
[5] vishvavārā vi bhāti

[1] This is she who yokes her Ray-cows of rosy light;
[2] her journey does not fail and such is the treasure she makes that it passes not away.
[3] She hews out our paths to happiness;
[4] divine is she, she is lauded by many voices;
[5] she brings with her every boon, she is wide in her light.

[*aprāyu:* that which passes not away; firm]

5.80.4: Discloses Her Body in Front

ए॒षा व्येनी॑ भवति द्वि॒बर्हा॑
आविष्कृण्वा॒ना त॒न्वं॑ पु॒रस्ता॑त् ।
ऋ॒तस्य॒ पन्था॒मन्वे॑ति सा॒धु
प्र॑जान॒तीव॒ न दिशो॑ मिनाति ॥ ४

[1] eṣhā vyenī bhavati dvibarhā
[2] āviṣh-kṛṇvānā tanvam purastāt
[3] ṛtasya panthām anveti sādhu
[4] prajānati iva
[5] na disho mināti

[1] Behold her in her biune energy (of earth and heaven), how she comes into being in her whiteness,
[2] and discloses her body in our front.

[3] She follows perfectly (*sādhu*) the paths of Truth,
[4] as one who is wise and knows,
[5] and she hedges not in our regions.

[*sādhu:* perfectly; one who achieves perfection
vyeni: whiteness;
The second half of the verse is same as that in RV (1.124.3).]

5.80.5: Drives Away Enemies

ए॒षा शु॒भ्रा न त॒न्वो॑ विदा॒नोर्ध्वेव॑
स्ना॒ती दृ॒शये॑ नो अस्थात् ।
अप॒ द्वेषो॒ बाध॑माना॒ तमां॑स्यु॒षा
दि॒वो दु॑हि॒ता ज्योति॒षागा॑त् ॥ ५

[1] eṣhā shubhrā na tanvo vidānā
[2] urdhvā iva snātī dṛshaye no asthāt
[3] apa dveṣho bādhamānā tamāmsi
[4] uṣhā divo duhitā jyotiṣhāgāt

[1] Lo, how brilliant is her body when she is found and known!
[2] how she stands on high as if bathing in light that we may have vision!
[3] Driving away all enemies and all darknesses
[4] Dawn, the daughter of Heaven, has come with the Light.

[*apa bādhamānā:* driving away]

5.80.6: Unveiling All the Desirable Things

ए॒षा प्र॑ती॒ची दु॑हि॒ता दि॒वो नॄन्
योषे॑व भ॒द्रा नि रि॑णीते॒ अप्स॑: ।
व्यू॒र्ण्व॒ती दा॒शुषे॒ वार्या॑णि॒
पुन॒र्ज्योति॑र्युव॒तिः पू॒र्वथा॑कः ॥ ६

[1] eṣhā pratīchī duhitā divo nṛn
[2] yoṣheva bhadrā
[3] ni riṇīte apsaḥ
[4] vyūrṇvatī dāshuṣhe vāryāṇi
[5] punar jyotir yuvatiḥ
[6] pūrvathā akaḥ

[1] Lo, the daughter of Heaven moves to meet the gods
[2] like a woman full of happiness
[3] and her form travels ever nearer to them.
[4] Unveiling all desirable things for the giver of sacrifice,
[5] the goddess, young for ever, has created the Light once more
[6] even as in the beginning.

[*akaḥ:* created;]

5.81: Sūrya-Savitri, Creator and Increaser

Riṣhi: Shyāvāshva Ātreyaḥ
Metre: Jagatī

1: The Sole One
2: Manifest Heaven Wholly
3: The Realms of Earthly Light
4: Three Luminous Heavens
5: You Illumine the World of Becomings

In the Veda the deity Sūrya is often closely coupled with the deity Savitṛ or Savitri so that in many places the epithet Sūrya-Savitri is used to denote them together. RV (1.22.5) declares that Savitṛ is the knower, the god and the goal.

Sūrya-Savitri is the Godhead of the Supreme Truth and Knowledge, hymned as *ekam sat*, One Truth. He represents the truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or one who manifests all things, for creation is releasing *sṛj* or expressing what is already present in the Truth-will. This luminous vision and luminous creation are the two functions of Sūrya-Savitri.

All the other powers manifest in us after Savitṛ. This is the reason for the widespread use of the Gāyatri mantra of Vishvamitra (3.62.10).

The name Sūrya is rarely used when there is a question of creation. Sūrya is reserved for his passive aspects as the body of Infinite Light. In his active power, he is addressed by various names like Savitri, Tvashtri, Mitra, Varuṇa, Bhaga and Aryamān; the latter four are the well-known solar deities, representing the Lords of Love and Harmony, Wideness, Divine Enjoyment, and Exalted Power respectively.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, — the sense also of the ordinary word for creation, *sṛshṭi*, — and so a production. The action of the causal Idea does not fabricate, but brings out by *tapas*, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

5.81.1: The Sole One

यु॒ञ्जते॒ मन॑ उ॒त यु॑ञ्जते॒ धियो॒ विप्रा॒
विप्र॑स्य बृ॒ह॒तो वि॑प॒श्चितः॑ ।
वि होत्रा॑ दधे॑ वयुना॒विदे॑क॒
इ॒न्म॒ही दे॒वस्य॑ सवि॒तुः परि॑ष्टुतिः ॥ १

[1] yuñjate mana uta yuñjate dhiyo viprā
[2] viprasya bṛhato vipashchitaḥ
[3] vi hotrā dadhe vayunāvit eka
[4] inmahī devasya savituḥ pariṣhṭutiḥ

[1] The illumined yoke their mind and they yoke their thoughts
[2] to the illumined godhead, to the vast, to the luminous consciousness.
[3] Knowing all phenomena (*vayunāvit*) he orders, sole, the Energies of the sacrifice.
[4] Great is the praise of Savitri, the creating Godhead.

[*vayunā;* phenomena]

[**Lines 1 and 2:** Sūrya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *bṛhat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is *vipashchit*, clear in the perception. Men, as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Sūrya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga.

Lines 3 and 4: Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their Causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (*hotras*) in the human being, one corresponding to each of the seven constituents of his psychological existence, — body, life, mind, supermind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Sūrya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. 'Knower of phenomena, sole, he arranges the sacrificial energies.'

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation — for all our existence is a constant creation of the universe of man's whole being. (SA, SV)]

[This mantra is quoted in Shvetāshvatara Upaniṣhad (2.2);]

5.81.2: Manifest Heaven Wholly

विश्वा॑ रू॒पाणि॒ प्रति॑ मुञ्चते क॒विः
प्रासा॑वीद् भ॒द्रं द्वि॒पदे॒ चतु॑ष्पदे ।
वि नाक॑मख्यत्सवि॒ता वरे॒ण्योऽनु॑
प्र॒याण॑मु॒षसो॒ वि रा॑जति ॥ २

[1] vishvā rūpāṇi prati muñchate kaviḥ
[2] prāsāvīt bhadram
[3] dvipade chatuṣhpade
[4] vi nākam akhyat savitā vareṇyo
[5] anu prayāṇam uṣhaso vi rājati

[1] **All forms he takes unto himself, the Seer,**
[2] **and he creates from them good (*bhadra*)**
[3] **for the twofold existence and the fourfold.**
[4] **The Creator, the supreme Good, manifests Heaven wholly**
[5] **and his light pervades all as he follows the march of the Dawn.**

[Explanations of lines 1 and 2:

Sūrya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. For all things have their justifiable cause of being, their good use and their right enjoyment. When this truth in them is found and utilized, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation.

Explanations of lines 3 and 4:

The process of this new creation is described next. Sūrya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence.

dvipade, chatuṣhpade: Literally two-folded and four-footed, but *pad* means the step, the principle on which the soul founds itself. The esoteric meaning is two-fold existence those who dwell in the double principle of divine and human; four-fold existence, those who dwell in the fourfold principle namely matter (*anna*), life-energy (*prāṇa*) and supermind (*vijñāna or mahas*). (SA, SV)]

5.81.3: The Realms of Earthly Light

यस्य॑ प्र॒याण॒मन्व॒न्य इद्य॒युर्दे॒वा
दे॒वस्य॑ महि॒मान॒मोज॑सा ।
यः पार्थि॑वानि विम॒मे स एत॑शो॒
रजां॑सि दे॒वः स॑वि॒ता म॑हित्व॒ना ॥ ३

[1] yasya prayāṇam anu anya it yayur devā
[2] devasya mahimānam ojasā
[3] yaḥ pārthivāni vimame sa
[4] etasho rajāmsi devaḥ savitā
[5] mahitvanā

[1] Following his march the other gods also reach
[2] by his force to the greatness of the Divinity.
[4] The brilliant one, the divine Creator Savitri,
[3] has mapped out the realms of earthly light
[5] by his mightiness.

[*etasha:* brilliant one;]

[Sūrya, the Divine Sun of Truth, illumines various parts of the being of the seeker as he lays himself open to the rays of his revealing Light. As more and more of his being comes under the occupation of and energising by this Light and Truth, the various faculties and potentialities in him are activised and gather force. These gods take shape and increase in him, growing towards their several perfection in the ultimate Godhead.]

[All the other gods follow in this march of Sūrya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal supermind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance, — just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision.]

5.81.4: Three Luminous Heavens

उ॒त या॑सि सवित॒स्त्रीणि॑ रोच॒नोत
सूर्य॑स्य र॒श्मिभि॒: समु॑च्यसि ।
उ॒त रात्री॑मुभ॒यत॒: परी॑यस
उ॒त मि॒त्रो भ॑वसि दे॒व धर्म॑भिः ॥ ४

[1] uta yāsi savitaḥ trīṇi rochanā
[2] uta sūryasya rashmibhiḥ sam uchyasi
[3] uta rātrīm ubhayataḥ parīyasa
[4] uta mitro bhavasi deva dharmabhiḥ

[1] And you reach, O Savitri, to the three luminous heavens;
[2] and you are utterly expressed by the rays of the Sun (*Sūrya*);
[3] and you encompass the Night upon either side;
[4] and you become by the law of thy actions the lord of Love (Mitra), O God.

[But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trīṇi rochana*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super mind manifested in us.

Then it is that the higher kingdom of the Immortality, *sat-chit-ānanda* revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supramental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Bliss which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss.

trīṇi rochanā: three luminous realms: The rays of Sūrya, create three successive worlds of mentality one superimposed on the other, — the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being, where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rochanāni.* But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāmsi,* (RV 1.154.1), earthly realms of light. They also are triple, *tisraḥ pārthivaḥ,* the three earths. And of all these worlds Sūrya Savitri is the creator.]

5.81.5: You Illumine the World of Becomings

उ॒तेशि॑षे प्रस॒वस्य॒ त्वमेक॒ इदु॒त
पू॒षा भ॑वसि दे॒व याम॑भिः ।
उ॒तेदं विश्वं॒ भुव॑नं॒ वि रा॑जसि
श्या॒वाश्व॑स्ते सवित॒ः स्तोम॑मानशे ॥ ५

[1] uta īshiṣhe prasavasya tvam eka it
[2] uta pūṣhā bhavasi deva yāmabhiḥ
[3] uta idam vishvam bhuvanam vi
rājasi
[4] shyāvāshvas te savitaḥ stomam
ānashe

[1] And you alone has power for creation;
[2] O God, become the Increaser (Pūṣhā), by your marchings in your path;
[3] you illumine utterly all this world of becomings.
[4] Shyāvāshwa has attained to the affirmation of thee, O Savitri.

[The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pūṣhan. He aggrandizes us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyāvāshwa, a son of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man — he who brings him out of egoistic limitation into universality, out of the finite into the infinite.]

5.82: Bhaga-Savitri, the Enjoyer

[The mediator between the Infinite and Ourselves]

Riṣhi: Shyāvāshvaḥ Ātreyaḥ
Metre: Anuṣhṭup, 1; Gāyatrī, 2-9

1: Gāyatri Mantra of Riṣhi Atri
2: Nothing Can Diminish the Pleasure
3: Bhaga Sends the Delight
4: Dismiss the Evil Dream
5: Send Forth What is Good
6: Blameless in the Sight of Aditi
7: We Accept Perfect Words into Us
8: Places Rightly His Thought
9: The Rhythm of Truth

[The hymn is addressed to Sūrya, but to Sūrya specifically in his form as Bhaga, as the Lord of Enjoyment. The goal of the path is the divine beautitude, the illimitable joy of the truth. Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness; he is the divine enjoyer in man.

All enjoyment, the mortal as well as the divine, comes from Bhaga. The Vedic ideal is the inclusion of all life and all joy, divine and human, the wideness and plenty of earth and the vastness and the abundance of heaven, the treasures of the mental, vital and physical existence uplifted, purified, perfected in the form of the infinite and divine truth. It is this all-including felicity which is the gift of Bhaga.

The word *bhaga* means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasized by the use of *bhojanam, bhaga, saubhagam* in the verses of the hymn. Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest. Throughout the hymn there is a constant dwelling upon this root sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for *bhojanam* means both enjoyment and food and it is intended to be conveyed that the, 'enjoyment of Savitri', is Soma from the same root *su*, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great Producer. What the Rishi seeks is the enjoyment in all created things of the immortal and immortalizing Ānanda.]

5.82.1: Gāyatri Mantra of Rishi Atri

तत्स॑वि॒तुर्वृ॑णीमहे
व॒यं दे॒वस्य॒ भोज॑नम् ।
श्रेष्ठं॑ सर्व॒धात॑मं॒
तु॒रं भग॑स्य धीमहि ।। १

[1] tat savitur vṛṇīmahe
[2] vayam devasya bhojanam
[3] shreshṭham sarva-dhātamam
[4] turam bhagasya dhīmahi

[1] Of Savitri divine
[2] we embrace that (*tat*) enjoying,
[3] that which is the best, rightly disposes all,
[4] and which reaches the goal, of Bhaga, we hold that by the thought.

[*bhojanam:* enjoying;

vṛṇīmahe: embrace;

dhīmahi: hold by the thought, meditate;]

[It is to the divine creator in the name and form of Bhaga that this human capacity for the divine and the right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ānanda of the world manifests itself. By this Ānanda, we can arrive at the right and truth of all things. Thus this Ānanda carries man to his goal. See also (5.82.6) which mentions, 'holding all the things of delight (*vāmāni*) by thought'. (M.P.P.)]

[This mantra RV (5.82.1) is mentioned in Chhāndogya U. (5.2.7), next to a famous prayer in prose in (5.2.6) of same Upanishad.

(5.2.7) is given to support (5.2.6). Both these are given as a part of the famous *upāsana* entitled, 'Prāṇa Vidya'. The prayer (5.2.6) mentions the Supreme One who is most senior and excellent. The devotee prays for share and enjoyment in His supremacy and overlordship. All existence is for the enjoyment of the Supreme One. The devotee prays for a share in this enjoyment. This verse should put to rest the false notion that 'enjoyment' has no place in the Upaniṣhad thought.]

5.82.2: Nothing Can Diminish the Pleasure

अस्य॒ हि स्वय॑शस्तरं
सवि॒तुः कच्च॒न प्रि॒यम् ।
न मि॒नन्ति॑ स्व॒राज्य॑म् ॥ २

[1] asya hi sva-yashastaram
[2] savituḥ kachchana priyam
[3] na minanti svarājyam

[1] This (*ānanda)* is too self-victorious so that
[2] (nothing can diminish) the pleasure taken by the enjoyer (*savituḥ*).
[3] Nothing can diminish the luminous self-empire (of this enjoyer).

[Nothing can limit, nothing can diminish, neither god nor demon, friend nor enemy, event nor sensation, whatever pleasure this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt his luminous self-empire, *svarājyam*, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth.]

5.82.3: Bhaga Sends the Delight

स हि रत्ना॑नि दा॒शुषे॑ सु॒वाति॑ सवि॒ता भगः॑ ।
तं भा॒गं चि॒त्रमी॑महे ॥ ३

[1] sa hi ratnāni dāshuṣhe suvāti
[2] savitā bhagaḥ
[3] tam bhāgam chitram īmahe

[2] The god Bhaga who is the bringer forth of things,
[1] sends forth the delights on the giver;
[3] that varied richness of his enjoyment we seek.

[Bhaga brings the seven delights, *sapta ratna*, to the giver of the sacrifice. He releases or looses them forth on us; for they are all there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the *bhaga*, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Riṣhi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer.]

[*suvāti:* sends forth, from the root *su* as in *suta*, the releasing of Soma juice;

sapta ratna: the sevenfold delight or ecstasy; each of the seven planes is associated with its own ecstasy. The seven planes are: *anna* (matter), *prāṇa* (life-energy), *manas* (mind), *vijñāna* (super-mind), *ānanda* (delight), *chit* (consciousness force) and *sat* (existence). It is this varied wealth of the sevenfold delight (*ratna*) which the riṣhi seeks for himself and his followers.

bhāgam: enjoyment or portion of Bhaga Savitri.]

5.82.4: Dismiss the Evil Dream

अ॒द्या नो॑ देव सवितः
प्र॒जाव॑त् सावी॒ः सौभ॑गम् ।
परा॑ दु॒ःष्वप्न्यं॑ सुव ॥ ४

[1] adyā no deva savitaḥ
[2] prajāvat sāvīḥ saubhagam
[3] parā duḥṣhvapnyam suva

[1] Today, O Savitṛ,
[2] send forth on us fruitful felicity;
[3] dismiss what belongs to the evil dream.

[*prajāvat:* fruitful;
parāsuva: dismiss;
Savitṛ, Savita: Divine Producer]

[In the next verse he makes clearer the sense of *duhsvapnyam.* What he desires to be dispelled is all evil, *vishvāni duritāni. suvitam and duritam* in the Veda mean literally right going and wrong going. *suvitam* is truth of thought and action, *duritam* error or stumbling, sin and perversion. *suvitam* is happy going, felicity, the path of Ānanda; *duritam* is calamity, suffering, an ill result of error and ill doing. All that is evil, *vishvāni duritāni*, belongs to the evil dream that has to be turned away from us. Bhaga sends to us instead all that is good (*bhadram*).

The Delight that flows from Bhaga, the Divine Creator who is also the Enjoyer of the creation, is not the self-contained, self-confined Bliss of the Immutable. It is a Delight that creates; all creation, in fact, is produced, *jana,* by the Ānanda that is dynamic. This Felicity is fruitful of all that is true, right and good. As Bhaga floods man with this characteristic Delight, what belongs to the life of Ignorance, its brood of wrong, falsehood and evil, is displaced by the happier elements of a blossoming creation of Truth.]

5.82.5: Send Forth What is Good

विश्वा॑नि देव सवितर्दुरि॒तानि॒ परा॑ सुव ।
यद्भ॒द्रं तन्न॒ आ सु॑व ॥ ५

[1] vishvāni deva savitar duritāni parā suva
[2] yat bhadram tan na ā suva

[1] All evils, O divine Producer, dismiss;
[2] what is good, that send forth on us.

[*suvitam:* happy going, felicity, Ānanda;
duritam: wrong going, calamity, suffering, all ill result of error and ill doing;
bhadram: all that is good, auspicious things of the divine enjoying, the happiness of the right activity and right action.

This verse makes clear the nature of the evil dream. What is to be dispelled is all evil.

Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss of the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.]

5.82.6: Blameless in the Sight of Aditi

अना॑गसो॒ अदि॑तये दे॒वस्य॑ सवि॒तुः स॒वे ।
विश्वा॑ वा॒मानि॑ धीमहि ॥ ६

[1] anāgaso aditaye
[2] devasya savituḥ save
[3] vishvā vāmāni dhīmahi

[1] (Men are) blameless (in the sight of) Aditi the infinite being.
[2] (They are fit) for the outpouring (*save*) of the divine Producer;
[3] we hold all things of delight by the thought.

[In the creation of Bhaga Savitri, in his perfect and faultless sacrifice, — there is a double sense in the word *sava*, 'loosing forth', used of the creation, and the sacrifice, the offering of the Soma, — men stand absolved from sin and blame by the Ānanda, *anāgasah*, blameless in the sight of Aditi, fit for the undivided and infinite consciousness of the liberated soul. The Ānanda owing to that freedom is capable of being in them universal. They are able to hold by their thought all things of the delight, *vishva vāmāni;* for in the *dhi,* the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfillment, the divine and blissful intention in all things.]

5.82.7: We Accept Perfect Words into Us

आ वि॒श्वदे॑वं॒ सत्प॑तिं सू॒क्तैर॒द्या वृ॑णीमहे ।
स॒त्यस॑वं सवि॒तार॑म् ॥ ७

[1] ā vishvadevam satpatim
[2] sūktair adyā vṛṇīmahe
[3] satyasavam savitāram

[1] We accept into ourselves by perfect words today,
[2] the universal godhead and master of being,
[3] Savitā who originates the truth.

[By means of the sacred mantra, the sacrificers today seek to accept into themselves the Universal Divine, under the name of Bhaga Savitṛ.]

5.82.8: Places Rightly His Thought

य इ॒मे उ॒भे अह॑नी पु॒र एत्यप्र॑युच्छन् ।
स्वा॒धीर्दे॒वः स॑वि॒ता ॥ ८

[1] ya ime ubhe ahanī pura eti
[2] aprayuchchhan
[3] svādhīr devaḥ savitā

[3] Savitā places rightly his thought and
[1] he goes in front of both this day and night,
[2] never faltering.

[He places the thought rightly in each place, neglecting nothing. 'Source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth, there is no such error, no such stumbling, no such wrong placing'. (SA, SV, p.293).]

5.82.9: The Rhythm of Truth

य इ॒मा विश्वा॑ जा॒तान्या॑श्रा॒वय॑ति॒ श्लोके॑न ।
प्र च॑ सु॒वाति॑ सवि॒ता ॥ ९

[1] ya imā vishvā jātāni
[2] āshrāvayati shlokena
[3] pra cha suvāti savitā

[2] He makes heard in the rhythm of Truth,
[1] all these births of the universe;
[3] and he, the divine creator, produces them.

[Sūrya Savitri, who is Bhaga, stands between the infinite and the created worlds within us and without. He places each thing into its right place in the divine rhythm by the knowledge that listens and receives the Word as it descends.]

5.83: Parjanya, the Lord of the Rains

Rishi: Atriḥ Bhaumaḥ
Metre: Trishṭup, 1,5-8,10; Jagatī, 2-4; Anushṭup, 9

1: Lodge Him in All Thy Being
2: Slays the Evil-doers
3: Messenger of Rain
4: World-impulse of Movement
5: His Law
6: Nourish Us
7: High and Low Places Equaled
8: Flood Earth With Clarity
9: All the World Rejoices
10: You Have Found the Thought-mind for Creatures

[Rig Veda has only 3 Sūktās to Parjanya. The meaning of Parjanya is that which gives birth (*janayita*), i.e., it causes the rains. At a physical level, it is used for the complex phenomena associated with rain such as clouds, lightning, thunder etc. Hence Parjanya is called as the lord of the storm. Note that at the esoteric level, he is the Lord of the thought-powers. Recall the use of the word, 'brain-storming'. See also the title of the last mantra (5.83.10).

Parjanya was never regarded as mere rain. Parjanya is the descendent of the superconscient into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. In the Atharva Veda (12.1.12) dedicated to Earth, the rishi calls Parjanya as the Father or the ultimate being. The prayer is, "may he fill us with the plenty". A similar idea is in RV (7.101.2).

He gives the special energy (or seed, *retas*) which makes the earth's growths bloom. The seer is asked to lodge this power within him (5.83.1). He kills the evil-doers (5.83.2).]

5.83.1: Lodge Him in All Thy Being

अच्छा॑ वद त॒वसं॑ गी॒र्भिरा॒भिः
स्तु॒हि प॒र्जन्यं॒ नम॒सा वि॑वास।
कनि॑क्रदद् वृष॒भो जी॒रदा॑नू॒ रेतो॑
दधा॒त्योष॑धीषु॒ गर्भ॑म् ॥ १

[1] achchhā vada tavasam gīrbhir ābhiḥ
[2] stuhi parjanyam namasā vivāsa
[3] kanikradat vṛṣhabho jīradānū reto
[4] dadhāti oṣhadhīṣhu garbham

[1] Let thy speech turn in these Words towards the mighty One;
[2] affirm the Master of the Storm (Parjanya) and by submission, lodge him in all thy being.
[3] Shouting aloud, the Bull swiftly achieving sets his seed,
[4] (which becomes) his child in the plants.

5.83.2: Slays the Evil-doers

वि वृ॒क्षान् ह॑न्त्यु॒त ह॑न्ति र॒क्षसो॒
विश्वं॑ बिभाय॒ भुव॑नं म॒हाव॑धात् ।
उ॒तानां॑गा ईषते॒ वृष्ण्यां॑वतो॒
यत्प॒र्जन्यः॑ स्त॒नय॒न् हन्ति॑ दु॒ष्कृतः॑।। २

[1] vi vṛkṣhān hanti uta hanti rakṣhaso
[2] vishvam bibhāya bhuvanam
[3] mahāvadhāt
[4] uta anāgā īṣhate vṛṣhṇyāvato
[5] yat parjanya stanayan hanti duṣhkṛtaḥ

[1] He smites down her trees; he smites down also the giants of evil;
[2] the whole world is in fear
[3] of his mighty blow.
[4] Even he that is blameless is seized and driven by him in his abundant might,
[5] when as the lord of the storm roaring he slays the doers of evil.

5.83.3: Messenger of Rain

र॒थीव॒ कश॒याश्वाँ॑ अभिक्षि॒पन्ना॒विर्दू॒तान्
कृ॑णुते व॒र्ष्या॒३॑ अह॑ ।
दू॒रात्सिं॒हस्य॑ स्त॒नथा॒ उदी॑रते॒
यत्प॒र्जन्यः॑ कृ॒णु॒ते व॒र्ष्यं॒१॑ नभः॑ ।। ३

[1] rathīva kashaya ashvām abhikṣhipan
[2] āvir dūtān kṛṇute varṣhyām aha
[3] dūrāt simhasya stanathā udīrate
[4] yat parjanyaḥ kṛṇute varṣhyam nabhaḥ

[1] Like a charioteer with his lash he (Lord of storm) drives on the steeds;
[2] oh, he makes manifest his messengers of the rain.
[3] From afar arise his roarings of the lion
[4] when the lord of the storm (*parjanya*) makes his heavens full of the rain.

5.83.4: World-impulse of Movement

प्र वाता॒ वान्ति॑ प॒तय॑न्ति वि॒द्युत॒
उदोष॑धी॒र्जिह॑ते॒ पिन्व॑ते॒ स्वः॑ ।
इ॒रा विश्व॑स्मै॒ भुव॑ना॒य जायते॒
यत्प॒र्जन्यः॑ पृथि॒वीं रेत॒साव॑ति ।। ४

[1] pra vātā vānti patayanti vidyuta
[2] ut oṣhadhīr jihate pinvate svaḥ
[3] irā vishvasmai bhuvanāya jāyate
[4] yat parjanyaḥ pṛthivīm retasāvati

[1] The winds of life blow, the lightnings leap from our heaven,
[2] upward are forced the growths of earth, nourished is the light of svar;
[3] for the whole world-impulse of movement (*ira*) is born,
[4] when Parjanya fosters our earth with his seed.

5.83.5: His Law

यस्य॑ व्र॒ते पृ॑थि॒वी नन्न॑मीति॒
यस्य॑ व्र॒ते श॒फव॒ज्जर्भु॑रीति।
यस्य॑ व्र॒त ओष॑धीर्वि॒श्वरू॑पा॒ः
स नः॑ पर्जन्य॒ महि॒ शर्म॑ यच्छ ॥ ५

[1] yasya vrate pṛthivī nannamīti
[2] yasya vrate shaphavat jarbhurīti
[3] yasya vrata oṣhadhīr vishvarūpāḥ
[4] sa naḥ parjanya mahi sharma yachchha

[1] To his law, our earth bows down;
[2] by his law, she bears the galloping hooves of the life-powers;
[3] by his law, the growths of earth's warmth assume all forms;
[4] O Parjanya, achieve for us a vast peace.

5.83.6: Nourish Us

दि॒वो नो॑ वृ॒ष्टिं म॑रुतो ररीध्वं॒
प्र पि॑न्वत॒ वृष्णो॒ अश्व॑स्य॒ धारा॑ः ।
अ॒र्वाङे॒तेन॑ स्तनयि॒त्नुनेह्य॒पो
नि॑षि॒ञ्चन्नसु॑रः पि॒ता नः॑ ॥ ६

[1] divo no vṛṣhṭim maruto rarīdhvam
[2] pra pinvata vṛṣhṇo ashvasya dhārāḥ
[3] arvāṅg etena stanayitnunā
[4] ehi apo niṣhiñchan
[5] asuraḥ pitā naḥ

[1] Oh you thought-forces (Maruts), set flowing for us your rain of heaven;
[2] nourish us, O you streams of the Horse of Life, the Male of the worlds;
[3] downwards in this form of thy thunders
[4] come pouring out the Waters;
[5] come as the Mighty one and our Father.

5.83.7: High and Low Places Equalled

अ॒भि क्र॑न्द स्त॒नय॒ गर्भ॒मा धा॑
उद॒न्वता॒ परि॑ दीया॒ रथे॑न ।
दृतिं॒ सु क॑र्ष॒ विषि॑तं॒ न्य॑ञ्चं
स॒मा भ॑वन्तू॒द्वतो॑ निपा॒दाः ॥ ७

[1] abhi kranda stanaya garbham ā dhā
[2] udanvatā pari dīyā rathena
[3] dṛtim su karṣha viṣhitam nyañcham
[4] samā bhavantu udvato nipādāḥ

[1] Shout, roar aloud, plant thy offspring here;
[2] storm about with thy car full of the Waters;
[3] drag to thee entirely the skin opened wide and turned downward (*nyañcham*);
[4] let the high places and the low be equaled with each other (with the water).

[The waters are imaged as being contained in a large sack at the top; overturning it causes the rain.]

5.83.8: Flood Earth with Clarity

म॒हान्तं॒ कोश॒मुद॑चा॒ नि षि॑ञ्च॒
स्यन्द॑न्तां कु॒ल्या विषि॑ताः पु॒रस्ता॑त् ।
घृ॒तेन॒ द्यावा॑पृथि॒वी व्यु॑न्धि
सुप्रपा॒णं भ॑वत्व॒घ्न्याभ्य॑ः ॥ ८

[1] mahāntam kosham udachā ni ṣhiñcha
[2] syandantām kulyā viṣhitāḥ purastāt

[3] ghṛtena dyāvāpṛthivī vyundhi
[4] suprapāṇam bhavatu aghnyābhyaḥ

[1] Lift thy vast sack of the waters, pour out,
[2] let the rivers flow wide in front of us;
[3] flood our earth and heaven with the clarity,
[4] let there be free drinking of it for the herds unslayable.

[The use of the word, 'herds unslayable' implies that we are not dealing with cattle. The meaning is: may all our thought powers be nourished by the descending energies.]

5.83.9: All the World Rejoices

यत्प॑र्जन्य॒ कनि॑क्रद॒त्
स्त॒नय॒न् हंसि॑ दुष्कृत॑ः ।
प्रती॒दं विश्वं॑ मोद॒ते
यत्किं॑ च॑ पृथि॒व्यामधि॑ ॥ ९

[1] yat parjanya kanikradat
[2] stanayan hamsi duṣhkṛtaḥ
[3] prati idam vishvam modate
[4] yat kim cha pṛthivyām adhi

[1] When, O Parjanya, you shout aloud
[2] and roaring smites the doers of evil,
[3] all the world rejoices
[4] and whatsoever is upon the earth.

5.83.10: You Have Found the Thought-mind for Creatures

अव॑र्षीर्व॒र्षमुदु॒ षू
गृ॑भा॒याऽक॒र्धन्वा॒न्यत्यैत॒वा उ॑ ।
अजी॑जन॒ ओष॑धी॒र्भोज॑नाय॒ कमु॒त
प्र॒जाभ्यो॑ऽविदो मनी॒षाम् ॥ १०

[1] avarṣhīr varṣham ut u ṣhū gṛbhāyā
[2] akar dhanvāni ati-etavā u
[3] ajījana oṣhadhīr bhojanāya kam
[4] uta prajābhyo avido manīṣhām

[1] You have rained thy rains, now catch them upward;
[2] you have made the desert places easy to be crossed;
[3] you have produced the growths of earth for our enjoying,
[4] yea, you have found the thought-mind for thy creatures.

[*manīṣhā:* thought-mind or thinking mind, (10.45.5, 10.20.10, 4.5.3, 4.6.1).]

5.84: Pṛthivī (Earth)

Riṣhi: Atriḥ Bhaumaḥ
Metre: Anuṣhṭup

1: Mountains and Waters
2: Our Affirmation Support You
3: Lightnings

[Here Pṛthivi or Earth represents this ground as well as the realm of mid-air from where the rain descends. The second mantra (5.84.2) stresses the Vedic idea of the connection between the so-called natural phenomena of earth and the affirmation by the human rishis.]

5.84.1: Mountains and Waters

बळि॒त्था पर्व॑तानां खि॒द्रं बि॑भर्षि पृथिवि ।
प्र या भूमिं॑ प्रवत्वति म॒ह्ना
जि॒नोषि॑ महिनि ॥१

[1] baḷitthā parvatānām khidram
[2] bibharṣhi pṛthivi
[3] pra yā bhūmim pravatvati mahnā
[4] jinoṣhi mahini

[2] Truly, O Earth, you bear here
[1] the oppressive weight of thy mountains.
[3] The great earth with its might (*mahnā*) (allows the waters) to flow
[4] and bring joy to persons, O mighty one.

[*prajinoṣhi:* rejoice;

Just as the waters flow amid the hard rock, the waters or the nourishing energies flow in the midst of ignorance causing happiness. Ignorance is the oppressive mountain.]

5.84.2: Our Affirmations Support You

स्तोमा॑सस्त्वा विचारिणि॒
प्रति॑ ष्टोभन्त्य॒क्तुभिः॑ ।
प्र या वाजं॒ न हेष॑न्तं पे॒रुमस्य॑स्यर्जुनि ॥ २

[1] stomāsaḥ tvā vichāriṇi
[2] prati-ṣhṭobhanti aktubhiḥ
[3] pra yā vājam na heṣhantam
[4] perum asyasi arjuni

[1] O wide-ranging Earth, our affirmations
[2] support thee all about in thy movements.
[4] O white-shining goddess, you impel the persons thirsty for knowledge
[3] like a (thirsty) horse which neighs.

[*vichāra:* range wide, (1.36.3);
aktubhiḥ: actions (1.36.16), movements;
perum: thirsty;
pra-asyasi: impel;
heṣhantam: neighing, galloping.]

5.84.3: Lightnings

दृ॒ळ्हा चि॒द् या वन॒स्पती॑न् क्ष्म॒या
दर्ध॒र्ष्योज॑सा ।
यत्ते॑ अ॒भ्रस्य॑ वि॒द्युतो॑
दि॒वो वर्ष॑न्ति वृ॒ष्टयः॑ ॥ ३

[1] dṛḷhā chit yā vanaspatīn kṣhmayā
[2] dardharṣhi ojasā
[3] yat te abhrasya vidyuto
[4] divo varṣhanti vṛṣhṭayaḥ

[3] When the lightnings stream from your clouded sky,
[4] and the abundance of heaven rains down upon thee,
[1] you support your (firm-footed) growths of delight with your containing power;
[2] yet you do violence to them in thy energy.

[*kṣhmayā:* containing power;
dṛḷhā: firm-footed.]

5.85: Varuṇa, the Mighty Master of Infinite Wisdom

Riṣhi: Ātriḥ Bhaumaḥ
Metre: Triṣhṭup

1: The All-ruler Varuṇa
2: Placed Will in Your Hearts
3: Wisdom with Its Doors Downwards
4: Floods the Earth for Its Wideness
5: He With Measuring-rod
6: None Can Fill Him
7: Our Sins
8: Types of Wrong-doing

[The Rishi hymns Varuṇa as the Lord of infinite purity and wisdom who opens our earthly being to the unclouded light of the sun of knowledge.

He pours out the waters of the Truth upon all our triple existence mental, vital and physical; by its power he removes all sin and evil and falsehood from our lives.

He creates the free wideness of our vital being above our broken-search for the delightful objects of our desire.

He sets the plenitude in our battling life-forces; (he sets) the yield of heaven in the shining herds of thought; he has put will in our hearts; he has placed Agni the divine force in the waters of existence, the Sun of divine knowledge in the highest heaven of mind, he has placed the Soma-plant signifying that which yields the delight on the many-plateaued mountain of our being.

All these are the means by which we attain to immortality. He plans out all our physical existence by his wisdom according to the truthlight of the sun of knowledge.

He creates in us the unity of his own infinite existence and consciousness with all the seven rivers of the Truth-plane pouring their streams of knowledge into it without filling its infinity.

Every verse has an esoteric meaning. However some of the lines can also be interpreted as referring to physical phenomena like rain or to cattle, steeds etc. This will be indicated in the relevant places.]

5.85.1: The All-ruler Varuṇa

प्र स॒म्राजे॑ बृ॒हद॑र्चा गभी॒रं
ब्रह्म॑ प्रि॒यं वरु॑णाय श्रु॒ताय॑ ।
वि यो॑ ज॒घान॑ शमि॒तेव॒ चर्मो॑प॒स्तिरे॑
पृथि॒वीं सूर्या॑य ।। १

[1] pra samrāje bṛhat archā gabhīram
[2] brahma priyam varuṇāya shrutāya
[3] vi yo jaghāna shamiteva charma
[4] upastire pṛthivīm sūryāya

[2] To Varuṇa of the far-heard inspirations, chant the inspired word.
[1] in its vastness and depth and delight, to him the all-ruling.
[3] He has cloven wide away the darkness, as one that cleaves away a skin (of a beast),
[4] that he may spread out our earth under his illumining sun.

[*brahma:* inspired word of the soul;

samrāje, shrutāya: all-power, all-knowledge: the two epithets are intended to give the two sides of the divine being. Man divinising himself has to become in the image of the godhead, seer and king. This idea is again expressed in verse 3.

pṛthivīm sūryāya: The limitations of the physical mentality are rolled away and it is spread out in a great wideness to receive the revelations and inspirations of the light of the gnosis.

archā: chant

gabhīram: depth]

5.85.2: Placed Will in Your Hearts

वने॑षु॒ व्य॑१॒न्तरि॑क्षं ततान॒
वाज॒मर्व॑त्सु॒ पय॑ उ॒स्रिया॑सु ।
हृ॒त्सु क्रतुं॒ वरु॑णो अ॒प्स्व॑१॒ग्निं
दि॒वि सूर्य॑मदधा॒त्सोम॒मद्रौ॑ ॥ २

[1] vaneṣhu vi antarikṣham tatāna
[2] vājam arvatsu paya usriyāsu
[3] hṛtsu kratum varuṇo apsu agnim
[4] divi sūryam adadhāt somam adrau

[1] He has spreadwide the mid-world above the forests of earth-delight;
[2] he has put his plenitude in our battle-steeds of life and their heavenly milk in our shining herds of knowledge.
[3] Varuṇa has put the will in our hearts, the divine fire in the waters,
[4] placed the Sun in our heavens, the plant of Delight on the mountain of our being.

[*vaneṣhu:* The forests or delightful growths of earth (*vana* means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of Vayu, the Life-God. That is the world of the satisfaction of desires. This also is spread out in its full wideness, free from limitation, to receive the Ānanda or divine delight by means of the knowledge and law of the Truth.

arvatsu: "battlers, strivers"; "horses".

usriyāsu: "bright ones"; "cows".

kratu: the will to the divine work, the sacrificial will.

Agni: the fire of the divine Will which receives the sacrifice and becomes its priest.

apsu: the ocean of being or else the waters of Truth which descend from above.

adrau: mountain: our existence is compared always to a mountain with many plateaus, each a level or plane of being.

Alternative physical interpretation:

line 1: Varuṇa spreads out the mid-air on the tree-tops,

line 2: he puts strength in the battle-steeds and milk in the cows;

line 3: in hearts he places (sacrificial) will, the fire in the waters,

line 4: the sun in heaven and the Soma-plant on the mountain.

S explains the fire in line 3 either as the electric fire in the water of the clouds or the submarine fire in the ocean.]

5.85.3: Wisdom With Its Doors Downwards

नी॒चीन॑बारं॒ वरु॑णः॒ कव॑न्धं॒
प्र स॑सर्ज॒ रोद॑सी अ॒न्तरि॑क्षम् ।
तेन॒ विश्व॑स्य॒ भुव॑नस्य॒ राजा॒
यवं॒ न वृ॒ष्टिर्व्यु॑नत्ति॒ भूम॑ ॥ ३

[1] nīchīnabāram varuṇaḥ kavandham
[2] pra sasarja rodasī antarikṣham
[3] tena vishvasya bhuvanasya rājā
[4] yavam na vṛshṭir vyunatti bhūma

[2] Varuṇa has poured forth over our earth and heaven and mid-world
[1] with his doors opening downward, he the holder of wisdom;

[3] with him the king of all our being floods our earth
[4] like rain flooding (a field of) barley.

[*nīchīnabāram:* The gnosis opens upward to receive the Infinite in its will and knowledge; here its doors open downwards to flood the lower being.

kavandham: holder of wisdom, derived from *kava* (wisdom), (SA); waters or cloud (S).]

[**Alternate:** line 1: Varuṇa the holder of the waters whose windows open downward;

line 2: poured forth over earth and heaven and the mid-air;

line 3: King of all the world floods the earth.]

5.85.4: Floods the Earth for Its Wideness

उनत्ति भूमिं पृथिवीमुत द्यां
यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः
श्रथयन्त वीराः ॥ ४

[1] unatti bhūmim pṛthivīm uta dyām
[2] yadā dugdham varuṇo vashṭi ādit
[3] sam abhreṇa vasata parvatāsaḥ
[4] tavishīyantaḥ shrathayanta vīrāḥ

[1] Varuṇa floods our earth in its wideness and our heaven,
[2] when he desires that milk, he pours it forth;
[3] the mountains are covered with the cloud,
[4] his heroes put forth their strength and cast it away.

[*dugdham:* The milk of the Cow Aditi, the infinite consciousness.

vīrāḥ: The Maruts as life-powers attaining to full thought-knowledge;

Lines 2-4: The Maruts help Indra to break the cloud or coverer, Vritra, and pour out the waters of Truth and also to bring the light (milk) hidden by Vala; they help in the recovery of the hidden Sun by chasing away the clouds or Vṛtra. Here the two ideas are combined in another image.]

5.85.5: He With Measuring-rod

इमामू ष्वासुरस्य श्रुतस्य
महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे
वि यो ममे पृथिवीं सूर्येण ॥ ५

[1] imām ū ṣhu asurasya shrutasya
[2] mahīm māyām varuṇasya
[3] pra vocham
[4] mānena-iva tasthivām antarikṣhe
[5] vi yo mame pṛthivīm sūryeṇa

[2] This vast wisdom of Varuṇa,
[1] the far-heard, the mighty Lord,
[3] I have declared;
[4] for he stands in our mid-world as with a measuring-rod (*māna*)
[5] and wide he measures out (*mame*) our earth with his illumining Sun.

[Line 4: Man lives in the physical being; Varuṇa brings the light of the intuitive apprehension of the Truth (gnosis) into it and measures it out, that is, shapes and plans out our earth-existence in the measures of the Truth by means of the mind enlightened by the sun of gnosis: he takes his stand as the Asura in our vital plane, the link between mental and physical, there to receive the light and pass it on to the earth as a creative and determining force.

māyā: knowledge, with a strong sense of its root-significance, to measure, form, build or plan out.

shrutam asurasya māyā: the knowledge to form (wisdom) derived both from strength (*asura*) and inspired hearing (*shruti*).

māna: measuring rod;

mame: to measure;]

5.85.6: None Can Fill Him

इ॒मामू॒ नु क॒वित॑मस्य मा॒यां म॒हीं दे॒वस्य॒
नकि॒रा द॑धर्ष ।
एकं॒ यदु॒द्गा न पृ॒णन्त्येनी॑रासि॒ञ्चन्ती॑र॒वन॑यः
समु॒द्रम् ॥ ६

[1] imām ū nu kavitam asya
[2] māyām mahīm devasya
[3] nakir ā dadharsha
[4] ekam yat udgā
[5] na pṛṇanti enīr
[6] āsiñchantīr avanayaḥ samudram

[1] Vast is this wisdom of the godhead,
[2] greatest in seer-knowledge
[3] and none can do violence to it;
[4] for into him, the one (*ekam*),
[6] the ocean, the waters are poured by the bright fostering rivers;
[5] yet they cannot fill him.

[*avanayaḥ:* The seven rivers that descend from the Truth-plane, it has the same root-sense as *dhenavāḥ*, the fostering cows.

āsiñchantī: to pour;

na pṛṇanti: not fill.]

5.85.7: Our Sins

अ॒र्य॒म्यं॑ वरुण मि॒त्र्यं॑ वा॒
सखा॑यं वा॒ सद॒मिद् भ्रात॑रं वा ।
वे॒शं वा नित्यं॑ वरु॒णार॑णं वा॒
यत्सी॒माग॑श्चकृ॒मा शि॒श्रथ॒स्तत् ॥ ७

[1] aryamyam varuṇa mitryam vā
[2] sakhāyam vā sadam it bhrātaram vā
[3] vesham vā nityam varuṇa araṇam vā
[4] yat sīm āgaḥ chakṛmā
[5] shishrathaḥ tat

[4] Whatsoever sin we have done
[5] cast it away from us, O Varuṇa,
[1] (the sin) against the law of Aryaman or the law of Mitra,
[2] (the sin) against brother or friend,
[3] (the sin) against eternal indweller or enemy.

[See the note on sin in the next mantra.

araṇa: foe (*dasyu*),

nityam vesham: constant neighbour; eternal indweller.]

5.85.8: Types of Wrong-doing

कि॒त॒वासो॒ यद्रि॑रि॒पुर्न दी॒वि
यद् वा॑ घा स॒त्यमु॒त यन्न वि॒द्म ।

सर्वा॒ ता वि ष्य॑ शिथि॒रेव॑ दे॒वाऽधा॑
ते स्याम वरुण प्रि॒यास॑: ॥ ८

[1] kitavāso yat riripur na dīvi
[2] yat vā ghā satyam uta yan na vidma
[3] sarvā tā viṣhya shithireva devā
[4] adhā te syāma varuṇa priyāsaḥ

[1] The sin we have done like cunning gamesters who break the law of the play,
[2] or our sin against the truth or our sin by ignorance,
[3] all these remove far from us, O god, like loosened things;
[4] then shall we be beloved of thee, O Varuṇa.

[*vishya:* push away from us;

This mantra is in Taittirīya Samhitā (3.4.11) and is part of the *sandhya* mantrās.]

[Sin, movement against the law of the being, may be with full knowledge of what one is doing or in ignorance of the wrong nature of the movement. In either case the Karma is forged and the results suffered. Yet, where one acts contrary to the law of truth, consciously, the results are particularly detrimental to the growth of the soul within. A thick crust of darkness gathers round the soul and prevents its light from coming through. But in the case of actions in ignorance, the reactions are mostly on the surface and do not go deep.

Both the types of sin are held up before God Varuṇa, the Lord of Purity so that he may first loosen these impurities from the being of the seeker and then cut them asunder;

See also, 'the Cords of Bondage', in (5.2.7).]

5.86: Indra and Agni

Rishi: Atriḥ Bhaumaḥ

Metre: Anushṭup, 1-5; Virāṭpūrvā, 6

1: Mortal Becomes the Triple Soul
2: You Are Inspiration
3: Slayer of Vṛtra
4: Delight in the Word
5: Adepts at Work
6: Uphold Inspiration

5.86.1: Mortal Becomes the Triple Soul

इन्द्रा॑ग्नी॒ यमव॑थ उ॒भा वाजे॑षु॒ मर्त्य॑म् ।
दृ॒ळ्हा चि॒त् स प्र भे॑दति
द्यु॒म्ना वाणी॑रिव त्रि॒तः ॥ १

[1] indrāgnī yam avatha ubhā vājeṣhu
[2] martyam dṛḷhā chit sa pra bhedati
[3] dyumnā vāṇīr
[4] iva tritaḥ

[2] The mortal breaks through even fixed and strong formations,
[1] whom you both increase in the plenitudes, O Indra and Agni;
[4] he becomes the triple soul (*trita*),
[3] with illumined energies and the voices.

[*Trita:* see (5.9.5) and (5.18.2).]

5.86.2: You Are Inspiration

या पृत॑नासु दु॒ष्टरा॒ या वाजे॑षु श्र॒वाय्या॑ ।
या पञ्च॑ चर्ष॒णीर॒भीन्द्रा॒ग्नी ता ह॑वामहे ॥ २

[1] yā pṛtanāsu duṣhṭarā
[2] yā vājeṣhu shravāyyā

[3] yā pañcha charṣhaṇīr abhi
[4] indrāgnī tā havāmahe

[2] You both are inspiration in our (attaining) plenitudes,
[3] who range in all the five worlds of our labour.
[1] You two are hard to pierce in our battles.
[4] We call you, Agni and Indra, to us.

5.86.3: Slayer of Vṛtra

तयो॒रिद॑म॒वच्छव॑स्ति॒ग्मा दि॒द्युन्म॒घोनोः॑ ।
प्रति॒ द्रु॒णा गभ॑स्त्यो॒र्गवां॑ वृत्र॒घ्न एष॑ते ।। ३

[1] tayor it amavat shavas
[2] tigmā didyun maghonoḥ
[3] prati druṇā gabhastyor
[4] gavām vṛtraghna eṣhate

[1] Full of solid might is their shining energy;
[2] sharp is the out-flashing light of the lords of plenitude ;
[3] from the two rays that are their arms it speeds
[4] running to its mark as the slayer of the Coverer of the radiant herds (Vṛtra).

5.86.4: Delight in the Word

ता वा॒मेषे॒ रथा॑नामिन्द्रा॒ग्नी ह॑वामहे ।
पती॑ तु॒रस्य॒ राध॑सो वि॒द्वांसा॒ गिर्व॑णस्तमा ।।४

[1] tā vām eṣhe rathānām
[2] indrāgnī havāmahe
[3] patī turasya rādhaso
[4] vidvāmsā girvaṇas-tamā

[1] For the impulsion of your movements,
[2] you we call, O Indra and Agni,
[3] O masters of the ecstasy that breaks through to our goal,
[4] gods who have the knowledge and delight in the word.

5.86.5: Adepts at Work

ता वृ॒धन्ता॒वनु॒ द्यून् मर्ता॑य दे॒वाव॒दभा॑ ।
अर्ह॑न्ता चित् पु॒रो द॒धेंऽशे॑व दे॒वावर्व॑ते ।। ५

[1] tā vṛdhantau anu dyūn martāya
[2] devau adabhā
[3] arhantā chit puro dadhe
[4] amsheva devau arvate

[3] I set in front the adepts at work,
[2] gods invincible,
[1] who increase day by day for the mortal;
[4] (even as I set in front) the two gods of the delight for the life-force in me that labours.

[*amshu:* delight;]

5.86.6: Uphold Inspiration

ए॒वेन्द्रा॒ग्निभ्या॒महा॑वि ह॒व्यं शू॒ष्यं॑
घृ॒तं न पू॒तमद्रि॑भिः ।
ता सू॒रिषु॒ श्रवो॑ बृ॒हद् र॒यिं गृ॒णत्सु॑
दिधृ॒तमिषं॑ गृ॒णत्सु॑ दिधृतम् ।। ६

[1] eva indrāgnibhyām
[2] ahāvi havyam shūṣhyam
[3] ghṛtam na pūtam adribhiḥ
[4] tā sūriṣhu
[5] shravo bṛhat rayim gṛṇatsu didhṛtam
[6] iṣham gṛṇatsu didhṛtam

[1] So for Indra and the Agni
[2] has been cast a food offering of force
[3] as purified clarity by the pressing-stones.
[5] May you uphold vast inspiration and felicity that gives the world of expression
[4] in the illumined souls.
[6] May you uphold impulsion in them when they give you the word of your expression.

[*gṛṇastu:* word of expression;
didhṛtam: uphold;]

5.87: Evayāmarut

Riṣhi: Evayāmarut Ātreyaḥ
Metre: Atijagatī

1: May Your Thoughts Travel Forward
2: Sends Forth His Word by the Will-power
3: Voices of Inspiration
4: He Moves Increasing the Bliss
5: You Are Golden of Light
6: Protect Us from Powers Which Confine
7: Perfect-in-work
8: Hear the Cry of Adorer
9: You in Conscious Knowledge

[The word 'Evayāmarut' is present at the end of the first half of every mantra in this Sūkta, a total of nine. No case ending is indicated in all the nine occurrences. It appears that Evayāmarut is a deity who is a leader of the Maruts and has also the all-pervading power associated with Viṣhṇu (mantrās 1,4 and 8), the power of Rudra (mantrās 1 and 7) and the powers of will associated with Agni (mantrās 3 and 6). This is not unusual in Veda. For instance in the mantra RV (1.154.2), Viṣhṇu is described with the qualities associated with Rudra and Maruts. He is described as a 'terrible lion that ranges in difficult places; his lair is on the mountain tops (*giriṣhṭāḥ*)'. In this Sūkta, in the first mantra is the word '*girija*', born on mountain tops.

In the Veda, there is an essential unity of all the gods. For specific actions, specific powers are invoked, each power is a projection of the Power Supreme.

The word 'Evayāmarut' occurs nowhere else in Veda, but *evayā* or *evayāvaḥ* occurs in some mantrās, with the meaning of movement. For instance the phrase *'ya eva evaiḥ'* occurring in (5.41.5) means 'swift-going steeds' or 'abundance of life energy'. Thus *evayāmarut* stands for the abundance of the quality of Maruts. Hence Evayāmarut is rendered as a leader of Maruts. Wherever the pronoun 'they' occurs, it refers to the Maruts (with one or two exceptions).

Sāyaṇa interprets Evayāmarut as the name of a riṣhi.

Wilson, following Sāyaṇa, declares that this Sūkta, 'is more than ordinarily obscure, abounding in unusual words and unconnected and ungrammatical constructions'.]

5.87.1: Thoughts Travel Forward

प्र वो॑ म॒हे म॒तयो॑ यन्तु॒
विष्ण॑वे म॒रुत्व॑ते गिरि॒जा ए॑व॒याम॑रुत् ।
प्र शर्धा॑य॒ प्रय॑ज्यवे सु॒खाद॑ये त॒वसे॑
भ॒न्ददि॑ष्टये॒ धुनि॑व्रताय॒ शव॑से ॥ १

[1] pra vo mahe matayo yantu
[2] vishṇave marutvate girijā
evayāmarut
[3] pra shardhāya
[4] prayajyave sukhādaye tavase
[5] bhandat-ishṭaye dhuni-vratāya
shavase

[1] **May your thoughts travel forward (*prayantu*) to the mighty one,**
[2] **to Evayāmarut who is accompanied by Maruts, who is all-pervading (*vishnu*) and who is born on the mountain-tops.**
[3] **(May your thoughts) march forward (*pra*) to the mighty force**
[4] **with graceful gauntlets that advances the sacrifice,**
[5] **(may your thoughts march) with a blissful impulse of speed (*shavase*), whose forceful action (*vrata*) shakes the world.**

[*bhandat-ishṭaye:* blissful (*bhandat*) impulse (*ishṭa*);
sukhādaye: with graceful gauntlets;
khādi: ornament, armour or hand, (S);
evayā-marut: forcefully moving thought force;
vishṇave: all-pervading.]

5.87.2: Sends Forth His Word by the Will-power

प्र ये जा॒ता म॑हि॒ना ये च॒ नु स्व॒यं
प्र वि॒द्मना॑ ब्रु॒वत॑ एव॒याम॑रुत् ।
क्रत्वा॒ तद् वो॑ मरु॒तो नाधृषे॒ शवो॑ दा॒ना
म॒ह्ना तदे॑षा॒मधृ॑ष्टासो॒ नाद्र॑यः ।। २

[1] pra ye jātā mahinā
[2] ye cha nu svayam
[3] pra vidmanā
[4] bruvata evayāmarut kratvā
[5] tat vo maruto na adhṛshe shavo
dānā
[6] mahnā tat eshām
[7] adhṛshṭāso na adrayaḥ

[1] **You (Maruts) are born by the might of him (Evayāmarut)**
[2] **and those who are self-born;**
[3] **by his knowledge and**
[4] **by his will-power, Evayāmarut sends forth (*pra*) his word;**
[5] **O Maruts, that flashing might of yours cannot be violated;**
[5] **by his (Evayāmarut) effective power and his might that is here in them, they (Maruts) become**
[7] **as the mountains to whom none can do violence.**

[*dānā:* flashing or effective power,
na adhṛshe: cannot be violated,
kratvā: will-power;]

5.87.3: Voices of Inspiration

प्र ये दि॒वो बृ॑ह॒तः शृ॑ण्वि॒रे
गि॒रा सु॒शुक्वा॑नः सु॒भ्व॑ एव॒याम॑रुत् ।
न येषा॒मिरी॑ स॒धस्थ॒ ईष्ट॒ आँ
अ॒ग्नयो॒ न स्ववि॑द्युत॒ः
प्रः स्प॒न्द्रासो॒ धुनी॑नाम् ।। ३

[1] pra ye divo bṛhataḥ shṛṇvire
[2] girā sushukvānaḥ subhva
evayāmarut
[3] na yeṣhām irī sadhastha īṣhṭa ām
[4] agnayo na sva-vidyutaḥ
[5] pra spandrāso dhunīnām

[1] Their voices are inspirations from the vast heaven,
[2] by the word of Evayāmarut, they (Maruts) shine out and come beautifully into being.
[3] Their force of impulsion is not lord in this world of our self-accomplishing (*sadhasta*);
[4] therefore as fires of the God-Will (Agni) making their own (*sva*) lightning,
[5] they rush forward (*spandrāso*) along life's rushing streams.

[*subhva:* come beautifully into being (*su + bhava*);
irī: one who makes them move; lord;
dhunīnām: rushing streams;
The idea is that the will-power of Maruts is not sufficient by itself. They need the power of Agni to increase their power and do their work.]

5.87.4: He Moves Increasing the Bliss

स च॑क्रमे मह॒तो निरु॑रुक्र॒मः
स॑मा॒नस्मा॒त् सद॑स एव॒याम॑रुत् ।
य॒दायु॑क्त॒ त्मना॒
स्वादधि॒ ष्णुभि॒र्विष्प॑र्धसो॒ विम॑हसो॒
जिगा॑ति॒ शेवृ॑धो॒ नृभि॑ः ॥ ४

[1] sa chakrame mahato nir urukramaḥ
[2] samānasmāt sadasa evayāmarut
[3] yadā ayukta tmanā
[4] svāt adhi ṣhṇubhir
[5] viṣhpardhaso vimahaso
[6] jigāti shevṛdho nṛbhiḥ

[2] From that vast world, that equal seat, Evayāmarut,
[1] he, the wide-striding Pervader of things, came forward.
[3] When of himself he gave himself (*tmana*) to them (Maruts),
[4] coming down from his own high home in the lower plateaus,
[5] they are spurred by a vast emulation, they are possessed of their pervading mightiness,
[6] and he (Evayāmarut) moves with his Strong Ones increasing the Bliss.

[*niḥ chakrame:* rushed forward,
adhi svāt: his own high home,
ṣhṇubhir: (lower) plateaus;
samānasmāt sadas: equal seat.]

5.87.5: You are Golden of Light

स्व॒नो न वोऽम॑वान् रेजय॒द्
वृषा॑ त्वे॒षो य॒यिस्त॑वि॒ष ए॑व॒याम॑रुत् ।
येना॒ सह॑न्त ऋ॒ञ्जत॒ स्वरो॑चिष॒ः
स्थार॑श्मानो हि॒रण्यया॑ः
स्वायु॒धास॑ इ॒ष्मिण॑ः ॥ ५

[1] svano na vo amavān rejayat
[2] vṛṣhā tveṣho yayiḥ taviṣha
evayāmarut

[3] yenā sahanta ṛñjata svarochiṣha´
[4] sthā-rashmāno hiraṇyayāḥ
[4] su-āyudhāsa iṣhmiṇaḥ

[2] **Evayāmarut, the Bull of the world, travels in his impetuosity and his forceful might,**
[1] **as the puissant sound of you (Maruts) vibrating;**
[3] **by Him you (Maruts) shine out and have overcoming might and are self-brilliant.**
[4] **You are fixed in radiances and are golden of the Light,**
[5] **armed, speeding full of impulse (*iṣhmiṇaḥ*).**

[Him, in line 3: Evayāmarut;
amavān: puissant,
tveṣha: impetuous, (1.36.20), (4.6.10);
sthā-rashmāno: fixed in radiance,]

5.87.6: Protect Us

अ॒प॒ारो वो॑ महि॒मा वृ॑द्धशवसस्त्वे॒षं
शवो॑ऽवत्वेव॒याम॑रुत् ।
स्थाता॑रो॒ हि प्रसि॑तौ सं॒दृशि॒ स्थन॒ ते
न॑ उरुष्यता नि॒दः
शु॑शु॒क्वांसो॒ नाग्नय॑ः ॥ ६

[1] apāro vo mahimā vṛddha-shavasaḥ
[2] tveṣham shavo avatu evayāmarut
[3] sthātāro hi prasitau samdṛshi sthana te
[4] na uruṣhyatā nidaḥ
[5] shushuk-vāmso na agnayaḥ

[1] **No shore is there to the ocean of your (Maruts) might in its increase;**
[2] **may Evayāmarut protect that flashing strength;**
[3] **for in your forward march you stand firmly in the Vision;**
[5] **so shining out pure as fires of God-will**
[4] **protect us from the power which confines and limits.**

[*stātāro hi sthana:* you stand firmly;
nidaḥ: the powers which confine and limit us;
prasitau: forward march;
tveṣham shava: flashing strength;
uruṣhyatā: protect;]

5.87.7: Perfect-in-work

ते रु॒द्रास॒ः सुम॑खा अ॒ग्नयो॑ यथा तुविद्यु॒म्ना
अ॑वन्त्वेव॒याम॑रुत् ।
दी॒र्घं पृ॒थु प॑प्रथे॒ सद्म॒ पार्थि॑वं॒
ये॒षामज्मेष्वा म॒हः शर्धा॒स्यद्भु॑तैनसाम् ॥ ७

[1] te rudrāsaḥ
[2] sumakhā agnayo yathā tuvi-dyumnā
[3] avantu evayāmarut
[4] dīrgham pṛthu paprathe
[5] sadma pārthivam
[6] yeṣhām ajmeṣhu ā mahaḥ shardhāmsi
[7] adbhutainasām

[3] **May the Evayāmarut increase us;**
[1] **also the violent Maruts (may do so)**
[2] **who are perfect in work and multitudinous in their lustrous strengths;**
[4] **thus our earthly seat,**
[5] **which is far-extended, widens more;**
[6] **vast are the forceful mights of them,**
[7] **supremely and wonderfully moving.**

[*makhā:* work, (10.11.6);

ajmeshu: gallopings, supremely moving;

adhbutainasām: wonderfully (*adhbutai*) moving (*nasām*); recall *'nas'* means to move; S renders it as 'absence of sin', the reason is not clear. *enasa* is sin, but no word is there for 'absence of'.]

5.87.8: Hear the Cry of Adorer

अ॒द्वे॒षो नो॑ मरुतो गा॒तुमेत॑न॒
श्रोता॒ हवं॑ जरि॒तुरे॑व॒याम॑रुत् ।
विष्णो॑र्म॒हः स॑मन्यवो
युयोत॒न स्मद्र॒थ्यो॒३॑ न
दं॒सनाऽप॒ द्वेषां॑सि सनु॒तः ॥ ८

[1] advesho no maruto gātum etana
[2] shrotā havam jaritur evayāmarut
[3] vishṇor mahaḥ samanyavo
[4] yuyotana smat rathyo na
[5] damsanā apa dveshāmsi sanutaḥ

[2] O Evayāmarut, hear the cry of your adorer,
[1] along with the moving Maruts for us on the path where hostile division ceases.
[3] Becoming of one passion with the mighty Pervading Godhead (Vishṇu),
[5] repel always from us, by your workings, all things that hurt and divide,
[4] you who are happy in your charioted movements.

[*apa yuyotana:* repel;

sanutaḥ: divide;

damsanā: workings

smat rathyo: happy in your charioted movements;

gātum: path;

etana: moving;]

5.87.9: You in Conscious Knowledge

गन्ता॑ नो य॒ज्ञं य॑ज्ञियाः सु॒शमि॒
श्रोता॒ हव॑मर॒क्ष ए॑व॒याम॑रुत् ।
ज्येष्ठा॑सो॒ न पर्व॑तासो॒ व्यो॑मनि
यू॒यं तस्य॑ प्रचे॑तसः॒
स्यात॑ दु॒र्धर्त॑वो नि॒दः ॥ ९

[1] gantā no yajñam yajñiyāḥ sushami
[2] shrotā havam araksha evayāmarut
[3] jyeshṭhāso na parvatāso vyomani
[4] yūyam tasya prachetasaḥ
[5] syāta durdhartavo nidaḥ

[1] Come to our sacrifice, O god of the sacrifice, so that its achievement shall be perfect;
[2] O Evayāmarut, hear our call; there shall come not to it the rākshasās (*araksha*).
[3] Like largest hills in the wide heaven
[4] may you in your conscious knowledge
[5] evade the grasp of her who limits and binds.

[*durdhartavato syāt:* evade the grasp]

End of Maṇḍala 5

A Quotation from Sri Aurobindo

[This quotation is the last paragraph of his book, 'The Human Cycle'. This quote follows after the mention of the Rig Vedic mantrās (1.10.2) and (5.19.1).

"If the light that is being born increases, if the number of individuals who seek to realize the possibility in themselves and in the world grows large and they get nearer the right way, then the spirit who is here in man, now a concealed divinity, a developing light and power, will descend more fully as the Avatar of a yet unseen and unguessed Godhead from above into the soul of mankind and into the great individualities in which the light and power are the strongest.

There will then be fulfilled the change that will prepare the transition of human life from its present limits into those greater and purer horizons; the earthly evolution will have taken its great impetus upward and accomplished the revealing step in a divine progression of which the birth of thinking and aspiring man from the animal nature was only an obscure preparation and a far-off promise."]

D. Appendices

1. **References**
2. **Shrī-Sūkta**
3. **Key Samskṛt Words with Meanings**
4. **Index for Sections (I – VII)**

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2. Shrī-Sūkta

This Sūkta of 15 Rik Mantrās is in the *khila* part of the Rig Veda. The text of RV presented in this book is a part of the *shākala* recension. This Sūkta is not a part of this recension. Several ancient books refer to several other recensions of RV which are now lost. It is believed that the Shrī-Sūkta is a part of one of these lost recensions. To preserve it, this sūkta was made a part of the *khila* part of this recension. The *khila* text lists six Sūktās as Shrī-sūkta. We give here only one of them which is commonly used. In the tradition, this Sūkta is recited at the end of the recitation of the mantrās of the Maṇḍala 5, i.e., after 5.87. This Sūkta is dedicated to the Mother Shrī or Lakshmi, the Goddess of beauty and prosperity, who has universal appeal.

Next to the Purusha Sūkta (RV 10.90), it is the most popular Sūkta in the RV. It is recited by itself both in temples and in daily worship in households.

According to the Rig Vidhāna of Shaunaka, this hymn has only 15 Riks which are given here. The version in the standard *khila* texts such as [2; 3, Vol. 4] has many more mantrās.

This Sūkta has at least 13 commentaries in Samskṛt (including those in manuscript form) according to Professor S.K. Ramachandra Rao. His book, 'Rig Veda Darshana', volume 10, [9], contains the excerpts from these commentaries, as well as translations and the relevant details of the ritual worship. The reference [5] by Venkat Rao has translation and extensive explanation on this hymn. Govindāchārya's book in Kannaḍa [36] on this Sūkta is also very informative. Our book is based on all of them.

Key-words in this hymn

There are four words used repeatedly here namely *hiraṇya* (7), *padma* (5), *shrī* (8), *lakṣhmi-alakṣhmi* (8); the number in the parenthesis indicates the number of occurrences.

Hiraṇya: Gold or golden lustre. The Maṇḍala 5 has more than 180 words with prefix as *hiraṇya,* applicable to the deities Agni, Mitra-Varuṇa, Maruts, and Ashvins. It is said that the lustre of the plane of the gods is similar to that of gold. Hence the plane and the gods are said to have golden lustre. Also, *hiraṇya* means the power which establishes (*hita*) the delight (*raṇ*). This meaning is especially suitable to the Goddess Shrī.

Lakshmi: Often she is represented as the goddess of riches, represented in icons as a goddess from whose hands flow the golden coins.

At a deeper level she is the great Goddess of beauty (*saundarya*) and harmony (*samarasa*), not only as a material level, but also in all our actions and thoughts and our interactions with others, both in words and in behavior. Sri Aurobindo's book, 'The Mother', gives a vivid description of this Mother called as Mahālakṣhmi. KS gives an excellent poetic rendering of the same in his '*matṛ-tattva prakāsha*'. Lakṣhmi occurs in RV (10.71.2), who is said to confer the happy-good (bhadra) and said to be hidden in speech, '*bhadraiṣhām lakṣhmīr nihitāt adhi vāchi'.*

Alakṣhmi: This goddess represents the forces of hunger, want, ugliness which oppose the force of Lakṣhmi. It is said that she manifested in the universe earlier to Lakṣhmi. In the legend of the churning of the ocean, first comes Alakṣhmi and later is the manifestation of Lakṣhmi. Note Rig Veda mentions that the cosmic powers of ignorance and darkness manifested first.

Shrī: This word and its variants like *shriyam* occur in many places in RV standing for glory and beauty. For instance RV (4.5.15) speaks of the 'Glory and beauty of Indra'.

Padma: Lotus; a standard motif for the unfolding of the latent powers in us. The Goddess *Shrī* is said to be sitting or standing on the lotus, having a lotus in her hand or adorned into lotus garlands.

Text and Translation

Metre: Anuṣhṭubh, 1-3; Bṛhatī, 4; Trişhṭubh, 5-6; Prastāra-Paṅgkti, 7-15;
Rişhis: Ānanda, Kardama and Chiklīta

Mantra 1

हि॑रण्यवर्णां॑ ह॑रिणीं
सुव॑र्णरजत॑स्रजाम् ।
चन्द्रां॑ हि॒र॑ण्मयीं॑ लक्ष्मीं॑
जा॑तवेदो म॑मा॑ वह॒ ॥ १

[1] hiraṇyavarṇām hariṇīm
[2] suvarṇa-rajatasrajām
[3] chandrām hiraṇmayīm lakṣhmīm
[4] jātavedo mamā vaha

[4] O knower of all things born, bring here to me

[3] Lakṣhmi, the goddess of Beauty and Fortune, abundant in the golden-light, who is delight,

[1] who is resplendent like gold and is the spouse of Hari (Vishṇu);

[2] she wears garlands (*sraja*) of flowers which are golden-coloured or white.

[In the Veda, Agni is known as Jātaveda, the knower of all things born. He brings the requisite cosmic powers or deities to the presence of the devotee, depending on the aspiration of the seeker.

hariṇi: one who is endowed with the two eyes of discrimination and intuition; one who has the eyes of doe; one who is auspicious like the yellow turmeric (*haridra*);

rajata: silver; white,

Line 2: (alternate) one with the ornaments of gold and silver.]

Mantra 2

तां म आ वह जातवेदो
लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं
गामश्वं पुरुषानहम्।। २

[1] tām ma ā vaha jātavedo
[2] lakṣhmīm anapagāminīm
[3] yasyām hiraṇyam vindeyam
[4] gām ashvam puruṣhān aham

[1] O Agni Jātaveda, bring me

[2] the Goddess Lakṣhmi who never strays (from me);

[3] May I obtain from her the golden Light of the Truth,

[4] the rays of knowledge (*gām*), the steeds of life-energies (*ashva*) and the successors.

[*gām* : cows; rays of knowledge; Ray-cows; *puruṣhān* : successors; attendants;]

Mantra 3

अश्वपूर्वां रथमध्यां
हस्तिनादप्रभोदिनीम् ।
श्रियं देवीमुपह्वये
श्रीर्मा देवी जुषताम् ।। ३

[1] ashvapūrvām rathamadhyām
[2] hastināda-prabhodinīm
[3] shriyam devīm upahvaye
[4] shrīr mā devī juṣhatām

[3] I invoke the presence of the Goddess of Beauty

[1] who is in the middle of a chariot with the steeds of life-energy in front;

[2] She is awakened by the sounds or call of those who are full of skill (*hasti*) (or by the call of elephants);

[4] May the goddess of wealth take delight in me.

[*hasti* : one with skill; elephant;

The line 2: Goddess is impelled to come to the person of skill who calls her ardently.

Line 1: *rathamadhyām:* she is in the middle of a chariot filled with riches.]

Mantra 4

कां सो॑स्मितां हि॑रण्यप्राकारामार्द्रां॑
ज्व॑लन्तीं तृप्तां॑ तर्प॑यन्तीम् ।
पद्मेस्थितां॑ पद्म॑वर्णां॑
तामिहो॑प ह्वये श्रि॑यम् ॥ ४

[1] kām sosmitām hiraṇyaprākārām
[2] ardrām jvalantīm tṛptām
tarpayantīm
[3] padmesthitām padmavarṇām
[4] tāmihopa hvaye shriyam

[4] I invoke here the presence of the goddess Shrī
[1] who is the Absolute (*kām*), who smiles benevolently and who is the form of golden-light,
[2] who is compassionate, who beams brightly, who is content (*tṛptam*) but satisfies the devotees (*tarpayantīm*).
[3] She is seated on the lotus and has the hue of the lotus.

[*ardrām* : one who is wet or moist (with the tears of compassion); she is said to be wet because she is supposed to have originated from the ocean of milk according to the ocean-churning legend of creation.

Line 1: alternate reading: *kāmsya smitam*: one whose smile is bright like brass or copper.]

Mantra 5

चन्द्रां॑ प्रभासां॑ यश॑सा
ज्व॑लन्तीं श्रि॑यं लोके॑ देव॑जुष्टामुदारा॑म् ।
तां॑ पद्म॑नेमिं श॑रणं प्र॑ पद्ये
अलक्ष्मीर्मे॑ नश्यतां त्वां॑ वृणोमि ॥ ५

[1] chandrām prabhāsām
[2] yashasā jvalantīm shriyam loke
[3] devajuṣhṭām udārām
[4] tām padma-nemim sharaṇam pra
padye
[5] alakṣhmīr me nashyatām tvām
vṛṇomi

[1] She is delightful with her effulgence
[2] and brilliantly renowned in the world of riches and felicities (*shriyam*);
[3] She is generous and is beloved of the gods;
[4] I take refuge in her who has lotus in her hands;
[5] may all the qualities perish in me which hinder the presence of beauty and harmony. I seek her as my refuge.

[*padmanemim: padminīm + īm; īm* is an indeclinable particle (*nipāta*).

padminīm: one within the lotus or having the form of lotus petals.]

Mantra 6

आदित्य॑वर्णे॑ त॑पसोऽधि जातो॑
व॑नस्प॑तिस्त॑व वृक्षोऽथ॑ बिल्व॑ः ।
त॑स्य फ॑लानि त॑पसा॑ नुदन्तु
माया॑न्तरा या॑श्च बाह्या॑ अलक्ष्मीः ॥ ६

[1] ādityavarṇe tapaso adhi jāto
[2] vanaspatistava vṛkṣho atha bilvaḥ
[3] tasya phalāni tapasā nudantu
[4] māyā antarā yāshcha bāhyā
alakṣhmīḥ

[1] O Sun-splendoured one, out of your askesis (tapas), sprang forth
[2] the *bilva* tree that is the king of delight.
[3] It was then that its fruits by your grace (attained celebrity).
[4] May the veil of ignorance (*māya*) within and the bad qualities outside be dispelled.

[Alternate for line 4: may they remove the misfortunes that are internal and that are external.

tapas: askesis;

vana: tree, delight;

vanaspati: lord of delight;]

Mantra 7

उ॑पैतु मां देवसख॑ः
कीर्तिश्च म॑णिना सह॑ ।
प्रा॑दुर्भूतो॑ऽस्मि रा॑ष्ट्रे॑ऽस्मि॑न्
कीर्तिं वृद्धिं॑ ददातु मे ॥ ७

[1] upaitu mām devasakhaḥ
[2] kīrtishcha maṇinā saha
[3] prādurbhūto asmi rāṣhṭre asmin
[4] kīrtim vṛddhim dadātu me

[1] May the friend of the Gods approach me
[2] along with the (potent) words and the ecstasy (to give them to me).
[3] Born am I into this kingdom;
[4] may he (the Friend of the God) grant me fame and progress.

[*maṇi:* ecstasy;

kīrtiḥ: (line 2) the praise or the potent words with which the devotee hymns the goddess.

vṛddhi: all-round growth;

devasakha: friend of the God; the Life-energy; the deity Kubera who is said to be a friend of Rudra and also a king of riches.]

Mantra 8

क्षु॑त्पिपा॑सा॑मलां ज्ये॑ष्ठा॑मलक्ष्मीं
नाशयाम्य॑हम् ।
अ॑भूतिम॑समृद्धिं च
सर्वां निर्॑णुद मे गृ॑हात् ॥ ८

[1] kṣhut-pipāsā-malām jyeṣhṭhām
[2] alakṣhmīm nāshayāmi aham
[3] abhūtim asamṛddhim cha
[4] sarvān nirṇuda me gṛhāt

[2] May I drive away the misfortune
[1] in the shape of impurities of hunger, and thirst which manifested earlier (to Lakṣhmi).
[4] (O Agni), drive away from my home
[3] all the things (or forces) which cause all ill-happenings and the absence of plenitude (*asamṛddhim*).

[*jyeṣhṭham:* the elder (sister) to Lakṣhmi. It is said that the power of misfortune (*alakṣhmi*) was born earlier to the goddess of riches (lakṣhmi).

mala: uncleanliness; impurities; hunger and thirst for possessing all objects are the impurities.

abhūti: ill-happenings; poverty;

asamṛddhim: lack of progress;

This mantra is in Mahānārāyaṇa U. (36.9)]

Mantra 9

गन्धद्वारां दुराधर्षां
नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां ताम्
इहोप ह्वये श्रियम् ॥ ९

[1] gandha dvārām durā dharṣhām
[2] nityapuṣhṭām kariṣhiṇīm
[3] īshvarīm sarvabhūtānām
[4] tām iha upa hvaye shriyam

[4] I invoke here the presence of the Goddess Shrī
[1] who is the known through smell and is unassailable
[2] who nourishes (all beings) for ever with her abundance.
[3] She is the ruler of all creatures.

[*gandha:* smell or odours;

dvāra: doors

Just as the smell wafts everywhere, the grace of the goddess is everywhere. Since earth is said to be endowed with the quality of smell, the goddess Shrī is identified with the earth.

This mantra is in Mahānārāyaṇa U. (1.47)]

Mantra 10

मनसः काममाकूतिं
वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः
श्रयतां यशः ॥ १०

[1] manasaḥ kāmam ākūtim
[2] vāchaḥ satyam ashīmahi
[3] pashūnām rūpam annasya
[4] mayi shrīḥ shrayatām yashaḥ

[2] (By your grace), may I obtain the truthful-speech,
[1] the powers of mind and the aspiration (*ākūti*);
[3] may I have the abundance of food (*anna*) and the forms of (*rūpam*) of varieties of knowledge (*pashūnām*).
[4] May the glory (as your devotee) and the riches and felicities settle in me (*shrayatam*).

[*pashu:* In the Veda it has both the meanings of the 'animal' as well as 'knowledge' derived from *pash,* to see;

In line 3, *anna* (food) is already there. Translating the word *'pashu'* in the same line as cow will only be a repetition.]

Mantra 11

कर्दमेन प्रजा भूता मयि सं भव कर्दम ।
श्रियं वासय मे कुले
मातरं पद्ममालिनीम् ॥ ११

[1] kardamena prajā bhūtā
[2] mayi sam bhava kardama
[3] shriyam vāsaya me kule
[4] mātaram padmamālinīm

[1] (The goddess) had you for son, and
[2] (hence) O Kardama, reside in me! and
[3] establish in my abode, the goddess of riches

[4] the mother, who wears a garland of lotuses.

[*praja:* progeny;

kardamena: by Kardama;

Kardama: According to Bhāgavata, it is the name of Prajāpati in the age (*yuga*) known after Swāyambhuva Manu; Kardama literally means both 'mind' or 'shine' or shadow'. It is said that he was born out of the shadow of Brahma. Vishṇu Purāṇa states that Kardama was a sage who prayed to the goddess to become his daughter. Another legend is that Kardama, Chiklīta and Ānanda were the three 'mind-born' sons of Lakshmi. The idea of mantra is that 'if Kardama stays with me, his mother would soon follow him to my abode to be with her son'. See the next mantra also.

Line 1: literal translation: By Kardama she became endowed with progeny.]

Mantra 12

आ॑पः स्रवन्तु स्नि॑ग्धानि
चि॑क्लीत व॑स मे गृहे॑ ।
नि॑ च देवी॑ मात॑रं श्रि॑यं
वा॑सय मे कुले॑ ।। १२

[1] āpaḥ sravantu snigdhāni
[2] chiklīta vasa me gṛhe
[3] ni cha devīm mātaram shriyam
[4] vasaya me kule

[1] May the waters produce amiable effects (*snigdhāni*);
[2] O Chiklīta, (come and) dwell in my abode;
[3] And make thy mother, the goddess of prosperity,
[4] abide in my household.

[*Chiklīta:* name of a son of the goddess Lakshmi;

āpaḥ: waters, the divine dynamical energies which activate our nascent energies.

ni vāsaya: make her dwell (in my house).

The idea is that if Chiklīta comes to an abode, the goddess Lakshmi would automatically follow him since he is said to be her favourite son.]

Mantra 13

आर्द्रां पु॑ष्क॑रिणीं पु॑ष्टिं
पि॑ङ्गलां पद्ममालि॑नीम् ।
चन्द्रां हि॑र॑ण्मयीं लक्ष्मीं
जा॑तवेदो मं॑मा॑ वह ।। १३

[1] ārdrām pushkariṇīm pushṭim
[2] piñgalām padmamālinīm
[3] chandrām hiraṇmayīm lakshmīm
[4] jātavedo mamā vaha

[4] O Agni Jātaveda, bring to me Lakshmi
[1] who is moist with compassion, attended by elephants and nourishes the entire world;
[2] She is golden-coloured and wears a garland of lotus flowers;
[3] She is bedecked with the golden lustre and she is delight herself.

[*ārdrām:* moist (with compassion to her devotees)

pushkariṇīm: female elephant; pool of Lotuses, lotus plant;]

Mantra 14

आर्द्रां᳚ यःक॑रिणीं
यष्टिं॑ सुव॑र्णां᳚ हेममालि॑नीम् ।
सूर्यां᳚ हिर॑ण्मयीं लक्ष्मीं᳚
जा॒त॑वेदो म॑मा॑ वह ॥ १४

[1] ārdrām yaḥkariṇīm yaṣhṭim
[2] suvarṇām hemamālinīm
[3] sūryām hiraṇmayīm lakṣhmīm
[4] jātavedo mamā vaha

[4] O Agni Jātaveda, bring to me
[3] Lakṣhmi, shining like the Sun with the golden lustres
[1] who is compassionate, who holds the staff of Dharma (*yashtim*) signifying her sovereignty and
[2] who is radiant wearing the garlands and necklaces of gold.

[*āradrām:* cool or wet; she cools the passions of devotee. She is wet because of the *abhisheka* (ritual bathing).

yashṭim: mace or cudgel signifying the laws and ordinances, *dharma*.

yaḥkariṇīm: it is regarded as irregular for (*yashṭi-kariṇim*), i.e., one who wields the staff signifying her sovereignty over all the worlds.]

Mantra 15

तां᳚ म॒ आ॑ वह जातवेदो लक्ष्मीम॑नपगा॒मि॑नीम् ।
य॑स्यां हि॑रण्यं प्र॑भूतं गा॑वो दास्यो᳚
विन्दे᳚यं पु॑रुषानह॑म् ॥ १५

[1] tām ma ā vaha jātavedo
[2] lakṣhmīm anapagāminīm
[3] yasyām hiraṇyam prabhūtam
[4] gāvo dāsyo vindeyam puruṣhān aham

[1] O Agni, Jātaveda, bring to me
[2] Lakṣhmi who strays not from me.
[3] On her arrival by her grace may I obtain the cattle, maids, the men-folk (like children, companions)
[4] and the abundant (*prabhutam*) wealth of gold.

End

3. Key Samskṛt Words with Meanings

[Most of the meanings of the words are taken from the available translations of Sri Aurobindo. Note that in some cases (SA) assigned different meanings for the same word in his different translations of the same hymn. In most cases, the two or more meanings are closely related.

The list is sorted on a limited basis. The ordering of the first syllable follows that in the Devanāgarī script. The group of words beginning with अ is subdivided into sub-groups with words beginning with *ak*, *akh, ag, agh, aṅg, ach, . . . aḥ*. Similarly the words beginning with a consonant like *p* is divided into sub groups with words beginning, *pa, pā, pi, pī, po, . . .* and next all compound letters with other consonants like *pra*. There is no sorting within the sub groups.

Same meaning is assigned to the word in all its forms caused by cases (*vibhakti*) or number. The mantra reference 5.x.y at the end of every entry indicates the mantra in which that word has occurred, and often additional information about the word. The indication 'see 5.x.y', means additional information on the word given by SA is in the mantra 5.x.y. Note that meaning of a word may depend on the accent marks on the letters also.]

अ

akaḥ:	created, 5.80.6
akava:	not-seer, 5.58.5
akūpārasya:	satisfy our longings, 5.39.1
akran (pra):	sing extensively, 5.59.1
akravihasta:	with hands that spare not, 5.62.6
aktubhiḥ:	actions, movements, 5.84.2
akhyam:	has revealed, 5.48.4
agniveshi:	name of sage, dweller in Agni, 5.34.9
agha:	ingested, 5.29.8
aghashamsa:	one who expresses evil, 5.3.7
aghnata:	not causing injury, 5.51.15
aṅgirasa:	Angirasa Riṣhis, see 5.11.6
achodate:	impel, 5.44.2
achchha:	in front, obtaining, 5.41.14
ajara:	indestructible, 5.34.1
ajāmi:	without companions, see 5.19.4
ajātashatru:	one to whom no defeating foe is born, 5.34.1
ajira:	swift in movement, 5.47.2
ajīgaḥ:	put forth, 5.1.3
ajūryataḥ:	undecaying, 5.42.6
ajñāta-ketā:	one who has no intuition, 5.3.11
ajmeṣhu:	gallopings, supremely moving, 5.87.7

ajyamānaḥ:	driven, 5.30.14
añjanti:	anoint (with light), 5.43.7
añjishu:	gleamings, 5.53.4
ataḥ:	from beyond, 5.60.6
atakṣham:	crafted (the mantra), see 5.2.11
atavyān:	limited, 5.33.1
ati:	(go) beyond, 5.1.9, 5.66.5
atiṣhṭhat:	ascends, 5.73.5
atiparṣhi:	cross, 5.4.9
atrayaḥ:	Eaters of things, 5.40.9
atri:	enjoyer, traveller, 5.67.5, sage Atri, 5.40.6
atyam:	galloping, 5.44.3
adatraya:	objects of enjoyment, 5.49.3
adevī:	undivine, 5.2.10
adevīrmāya:	formation of falsehood, see 5.2.9
adiṣhṭa:	directs, 5.36.6
Aditi:	Goddess of Infinity, 5.42.1, 5.31.5
adrau:	mountain; our existence, see 5.85.2
adri:	instrument of work, 5.43.4
adribhi:	the stones, see 5.40.1
adrivah:	Indra, see, 5.35.5
adrogham:	which betrays not, 5.52.1
adhayat:	to drink, 5.1.3
adbhutainasām:	wonderfully moving, 5.87.7

adhi svāt: his own high home, 5.87.4
adhrigo: unseizable ray, 5.10.1
adhrigu: rays on the hill of matter, 5.73.2
adhvara: journey, 5.1.7
adhvaryu: priest, 5.43.3, 5.37.2
anarvā: that which no foe endangers, see 5.49.4
anavaḥ: subtle souls of men, see 5.31.4
anāsaḥ: noseless, mouthless, 5.29.10
animisham nṛmṇam: sleepless strength, 5.19.2
anindrāḥ: those with no Indra-power, 5.2.3
anīkam: flame-force, 5.48.4
antam: last limit, 5.15.5
antarikṣha: midworld, see 5.1.11
anu aha: obey, 5.52.6
anu sasruḥ: pour together, 5.53.2
anuṣhṭave: (I) affirm it, 5.73.4
anukthāḥ: who have not the word, 5.2.3
anushiṣhṭa: taught (by him), 5.2.8
anu-tṛndhi: cut from the rock, see 5.12.2
anūkam: increasing the fullness, 5.33.9
anūnot: cry, 5.45.7
anvāyam: (I) went forth, 5.30.2
apa: fall away, 5.20.2
apa-hi-aiyeḥ: depart, 5.2.8
aparṇuta: remove the screen. 5.45.6
apa-aghukṣhat: dispersed, 5.40.8
apabādhamāna: driving away, 5.80.5
apayuyotana: repel, 5.87.8
apaḥ: waters, see 5.14.4
aparāsaḥ: successors, 5.42.6
apagūrya: forced to uncoil (or open). 5.32.6
apasya: doers of work. 5.44.8
apavran: the removal of cover, 5.29.12
apavrata: false working, 5.40.6
apāchi: (the dawns) which have turned back, 5.48.2
apādam atram: footless eater. 5.32.8
apāmsi: works, 5.47.6
apāsedha: smitten away, 5.31.7
apidhānavantam: that which was covered, 5.29.12
apihitam: veiled (by the truth), see 5.62.1
aprāyu: that which passes not away, firm, 5.80.3
apratīta: beyond visibility, 5.42.6
apūrvyam: incomparable, 5.56.5
apṛnto: not satisfied, not full, 5.7.10
aprati: one without any opposer, 5.32.3
apsu: waters, 5.45.11, 5.85.2
abdaya: giving of the waters, 5.54.3
abdimān: impelling the clouds, 5.42.14
abhi bhavāti: conquers, 5.37.5
abhiṣhṭau: approach, 5.41.9
abhiṣhṭibhi ābhir: by these (hymns) entering you, 5.38.5
abhigṛṇāti: gives response, 5.27.3, 5.79.4
abhi-sāsahat: overcome, 5.23.1
abhishastaye: assailant, 5.3.12
abhitaḥ: come together, 5.30.10
abhra: clouds, 5.63.3
abhvam: abundant riches, 5.49.5
amā: delight, 5.54.3
amati: splendour; ignorance; meaning depends on accent marks; see 5.45.2, 5.62.5
amatre: different vessels, 5.51.4
amavān: puissant, 5.87.5
amenā: steeds that have no mate, 5.31.2
amaḥ: force, 5.56.3
amimītha: to contain, to shape, 5.31.7
amita: immeasurable, 5.58.2, 5.34.1
amsha: he who gives us our portion, 5.42.5
amshu: delight, 5.43.4
amushma: sacrificer, 5.44.4
amhoḥ: narrowness, 5.65.4
amṛṇaḥ: crushed, 5.29.10
amṛtatvam: Vedic Immortality, see 5.2.3, 5.28.3, 5.4.10
ayaḥ: iron or steel, 5.62.7
ayasmayaḥ: one having strength, 5.30.15
ayat: comes, 5.37.2
ayāsaḥ: those who go speedily, 5.42.15
arṇa: skilful, 5.50.4

araṇa:	foe, 5.85.7
araṇi:	the two tinders, see 5.9.3
aramati:	dynamic thought, 5.54.6
aramayaḥ:	to play, 5.31.8
aramha:	released, opened, 5.32.2
aratau:	movement, 5.2.1
archan:	sang the riks, 5.29.2, 5.64.7, 5.85.1
archiṣha:	rays, 5.17.3
arepasa:	faultless, 5.53.3
arhanta:	adept, 5.52.5
arhanta naraḥ:	adepts, 5.7.2
ariṣhṭa:	without harm, see 5.18.3
arkaiḥ:	hymns of illumination, 5.31.4
arvat:	Horse, see 5.6.1
arvatsu:	battlers, strivers, horses, 5.85.2
arya:	the noble one, 5.16.3
aryaḥ:	destroyer, 5.2.12
Aryaman:	solar deity, aspiring power of Truth, see 5.3.2
ava:	increasing, birth, 5.35.3, towards, 5.37.2
avaḥ:	fostering, 5.70.1
avabhriyāte:	is brought forward, 5.31.12
avahan:	smote down, 5.29.4, 5.32.1
avanīrmahī:	great rivers, see 5.11.5
avanayaḥ:	rivers that descend from the Truth plane, 5.85.6
avanoḥ:	(you did) conquer, 5.29.9
avasa:	protection or growth, 5.42.18, 5.76.5
avasyuḥ:	desiring increase, 5.31.10, 5.75.8
avatsara:	descends from high plane, 5.44.10
avā:	increase, conquer, 5.35.7
avācha-chakṣham:	I saw far-off, 5.30.2
avidyat:	smitten, 5.40.9
avehi:	descend, 5.78.8
avet:	found, 5.34.8
avo-vartamāna:	moved over, 5.40.6
ashamiṣhṭa:	achieved perfection by his work, 5.2.7
ashiraḥ:	infusions, see 5.27.5
ashmānam:	thunderstone, 5.30.8
ashret:	attains, 5.1.12
ashvājani:	swift lightnings, 5.62.7
ashvadām:	swiftnesses, steeds, 5.54.5
ashvamedha:	the Horse-sacrifice, also seer, see 5.27.4
ashyām:	attain, 5.42.1, 5.64.3
asanat:	conquered, 5.30.14
asataḥ vachasah:	false word, see 5.12.4
asāmi:	unequalled, perfect, 5.52.5
asinvan:	insatiable, 5.32.8
aspaḥ:	rescued, 5.15.5
asridha:	not assailed, 5.5.8, one who never errs, 5.46.4
asta:	the home of man, see 5.7.6
astoshi:	I give laud, 5.41.10
astuta:	unaffirmed, not manifested, 5.67.5
asura:	mighty one, 5.63.3; usually Gods, see *āsura*
asuryam:	the god-power, 5.10.2
asūta:	to release, to bring forth, 5.2.2
asyasi (pra):	impel, 5.84.2
ahi:	Python, Vṛtra, see 5.29.2
ahirbudhnya:	see 5.41.16
ahi-shuṣhma:	strength of Ahi, 5.33.5
ahnām: days:	see 5.3.6

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āgaḥ:	transgression, 5.3.7, evil, 5.3.12
āgravābhir:	(Soma) released by stones, 5.48.3
ājāni:	birth or one who gives birth, 5.30.5
āṇi:	bolt, 5.43.8
ātapaḥ:	full of the heat of her force, 5.73.5
ādarshi:	make it ready, 5.39.3
ādade:	gathers, 5.7.3
ādhuḥ:	come here, 5.41.6
ādhṛṣhe:	violence, 5.8.5
ādhriyate:	held back, 5.34.7
ānashuḥ:	attained, 5.10.3
ānuṣhak:	without interruption. 5.9.1
āpaya:	friendly, 5.53.2
āpā:	get, 5.45.6
Āptya:	see Trita
ābhubhiḥ:	all-pervasive, 5.35.3

āmenyasya:	unbounded, 5.48.1
āyatya:	spread wide, 5.45.1
āyoḥ:	mortal, 5.41.19, of being, 5.3.4
ārāt:	far off, 5.2.3
ārabham:	to ascend, 5.34.5
āran:	march and labour, 5.31.13
ārchat:	illumining, 5.33.9
āryaḥ:	noble warriors, 5.33.2
āvṛtti:	repetition, 5.49.1
ā-vavṛtyam:	repeated, 5.49.1
āviḥ:	become manifest, 5.1.9
āvītaye:	for the journeying, for the eating, 5.26.2
āvakṣhi:	bring them, 5.43.10
āvivasanta:	illumining, 5.45.4
āshāḥ:	regions, see 5.10.6
āshasaḥ:	laud, voices of aspiration, 5.32.11
āshāte:	manifest, 5.66.2, 5.68.4,5
āshu-ashvyam:	the swift Horse-Power, see 5.6.10
ā-sam-dadhire:	they bear together, 5.44.6
āsā:	mouth, 5.23.1
āsinchanti:	to pour, 5.85.6
āsura:	mighty ones, here it refers to titans, 5.40.9
āsute:	offering, 5.21.2
āhana:	one who showers (the rain), (S), 5.42.13

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ichchhavaḥ:	desire, 5.58.7
ittha:	here, 5.32.6; utterly, 5.33.1
ittha tavyāmsam:	right strength, 5.17.1
ināsa:	kings (Maruts), 5.54.8
iyāna:	travelling, 5.65.3
irasyā:	passion, 5.40.7
irā:	full of movement, 5.83.4
irāvatīr:	streams (of Truth), 5.63.6, 5.69.2
irī:	one who makes them move, 5.87.3
iryam:	lead (the people), 5.58.4
iṣhaḥ:	impelling forces, 5.6.8, impulse, see 5.6.1
iṣhiram:	the straight impulsion, 5.68.4, 5.37.3
Iḷā:	goddess of revelation, see 5.4.4
iḷate (pra):	pray, adore, 5.1.7

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īdhire:	kindled, 5.25.2
īyamāna:	moving, 5.47.2
īyathuḥ (sam + ā):	come wholly into union, 5.73.4
īrmā:	movement, 5.73.3, 5.62.2
īshire:	mastered, 5.58.1
īḷā:	adoration, 5.5.3
īḷīta:	pray, 5.17.1

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ukṣhaṇaḥ:	strong bulls of diffusion, see 5.27.5
ukṣhamānaḥ:	pouring, 5.42.14; rain of diffusion, 5.58.8
ukthaiḥ:	on asking, 5.42.9
ugram:	fierce, 5.35.6
ugram-padam:	intensity of his seat, 5.30.2
uchchaiḥ:	raised (Vajra-weapon), 5.32.6
uchchhanti:	dawning. 5.79.10
ujjihānāḥ:	casting upward, 5.1.1
ut ashyāḥ-achchhā:	reach up to their presence, 5.42.15
ut ojasa:	uplifting energy, 5.54.3
ut gāt:	rose up, 5.45.1
ut pupūrya:	carry us high beyond, 5.6.9
ut yamiṣhṭa:	lifted up, 5.32.7
utsa:	fountain, 5.57.1; source, 5.52.12
uda:	waters, 5.41.14
udanimān:	one who has water, rain, 5.42.14
udanyave:	streams, 5.57.1
udaprūtam pauram:	waters of its multitude, 5.74.4
udha:	teat of abundance, 5.44.13
udhyata:	uplifted, 5.50.1
upa + ā + gantam:	come, 5.71.1
upa ā yayuḥ:	come near, 5.53.3
upa-pra eṣhe:	offer homage, 5.41.7
upa-barbṛhat doḥ:	extends her arms, 5.61.5
upadasyanti:	harried, 5.55.5
upamām ketum:	highest vision of light, 5.34.9
upasi:	seated near, 5.43.7
upasthe:	takes his seat, 5.1.6

uma:	increasers, 5.52.12
uru:	wide, 5.1.11, 5.64.6
uruṣhyata:	protect, 5.87.6
urvarāsu:	in her abundant pasture, 5.33.4
urvashī:	wideness of Light or Delight, see 5.41.19
u loke:	the other world, it is the supramental existence, 5.1.6, 5.4.11
ushāna:	desiring, name of seer, 5.29.9, 5.34.2
ushatī:	delight, 5.43.11
ushati:	one who desires, 5.32.10
uṣhijaḥ:	aspiring, name of a seer, 5.3.4
usri:	knowledge, Ray-cows, 5.53.14
usriyāsu:	bright ones, cows, 5.30.11, 5.85.2
usriya:	shining, 5.58.6

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ūtaye:	increase, 5.8.1, 5.5.5, 5.46.3; protection, 5.20.4
ūti:	increasings, 5.43.10
ūtibhiḥ:	guardings, 5.9.6
ūdhana:	teat of abundance, 5.34.3
ūhati:	bears, 5.34.3
ūmebhiḥ:	protecting (deities), 5.51.1
ūrdhva:	high uplifted, 5.1.3
ūrmye:	wide-billowing Night, 5.61.17
ūrṇvāna (abhi):	to envelop (with her grace), 5.41.19
ūrvam:	wideness, 5.30.4

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ṛkṣha:	Agni, 5.56.3
ṛjishī:	remover of foes, 5.40.4
ṛjishva:	the extender in the straightness, 5.29.11
ṛjuhasta:	one whose actions are straight forward, 5.41.15
ṛta:	Right, Truth-in-movement, 5.12.2 (3 times), 5.41.1, 5.66.5
ṛtayan:	seeker of Truth, 5.43.7
ṛtasya dhāra:	the descent of the superconscient into our life, see 5.12.2
ṛtasya vṛṣhne:	the Bull of the Truth (Right), 5.12.1, 5.1.12
ṛtāvāna:	those who have the Truth, 5.65.2
ṛtena ṛtam:	see 5.62.1, 5.68.4, 5.15.2
ṛtu:	order and time of Truth, 5.32.2; seasons of the Truth, 5.26.7; the periods, see 5.12.3, (4 times)
ṛtupā:	guardian of the Truth, 5.12.3
ṛtūnām:	of the order and the laws of Truth, 5.12.3
ṛdhyam:	enrich, 5.60.1
ṛṇa:	debt, see 5.30.12
ṛṇamchaya:	Indra, the discerner of movement, see 5.30.12
ṛbīsam:	state of burning affliction, 5.78.4
ṛbhu:	divine artisans, 5.52.8; smith, 5.7.7
ṛbhukṣha:	the Divine Artisan, 5.42.5
ṛbhvasam:	skill to shape, 5.52.8
ṛṣhūṇām:	seekers of knowledge, 5.25.1
ṛṣhṭi:	lance, 5.57.2; spears, 5.52.13
ṛṣhva:	move towards knowledge, 5.52.6, 5.52.13

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etana:	moving, 5.87.8
etarī:	nearing me, 5.41.10
etasha:	brilliant one, 5.81.3; the steeds of Sun, see 5.29.5
etāh:	white brilliances or steeds, 5.54.5
enaḥ:	sin, 5.3.7
enayaḥ:	rivers, 5.53.7
enīm:	brilliant, dappled, 5.33.6
emabhir:	by their goings or actions, 5.59.2
evāya:	galloping, 5.41.16
evayāmarut:	forcefully moving thought force, 5.87.1

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ojas:	the perfect energy, see 5.1.8, 5.52.9
omabhiḥ:	protective faculties, 5.43.13

क

kaḥ:	made, 5.29.5
kakṣhi:	mystery, secret, 5.44.11
kakubha:	directions, 5.44.2
kaṇva:	seer, one who voices the hymns, see 5.41.4
kanīnām:	virgins: see 5.3.2
katpayam:	knot, 5.32.6
kavandham:	holder of wisdom, 5.85.3
kavandhinaḥ:	lords of aspiration, 5.54.8
kavi:	seer, 5.14.5
kavi kratu:	seer-will, 5.11.4
kāminaḥ:	they who desire, 5.53.16
kāram:	doer of works, 5.29.8
kāvyā:	seer-wisdom, 5.59.4
kilāsīḥ:	that which is variegated, 5.53.1
kilāsyaḥ:	the spotted-deer, 5.53.1
kilbiṣhāṭ:	sin, 5.34.4
kīri:	doer of works, singer, 5.52.12
kīriṇa:	singer, bard, 5.4.10
kūṣhṭho:	where are you, 5.74.1
kutsa:	a riṣhi, embracer of knowledge, 5.29.9
kṛṣhṭīnām:	workers, 5.1.6
ketasāpaḥ:	(attain to) perceptive vision, 5.38.3
ketu:	intuition, see 5.7.4, 5.34.9
krama:	wide-roving, 5.53.9
kratu:	the will to the divine work, 5.85.2, 5.31.11, 5.35.1
kratva:	will-power, 5.87.2
kratva-maghāso:	fullness of the will-force, 5.33.9
krāṇa:	achiever of work, 5.7.8
krīḷan:	to play, 5.19.5

क्ष

kṣhāsu:	earths, planes, 5.64.2
kṣhatram:	the might, see 5.64.6
kṣhema:	securing what you have, 5.37.5
kṣheti:	dwells, 5.61.19
kṣhetra:	luminous ocean, the realms of the superconscient, 5.45.9
kṣhitīnām:	the dwellers in the world. 5.7.1
kṣhmayā:	containing power, 5.84.3
kṣhubha:	hostile and agitated, 5.41.13

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khāda:	to eat, to erode (the banks), 5.45.2

ग

gabhīram:	depth, 5.85.1
gaṇa:	troop, 5.1.3
garbha:	infant, 5.47.4, 5.58.7
garta:	chariot, 5.62.8
gati:	way, movement to a goal, see 5.64.3
gave:	Ray-cows, Light, 5.33.4
gaviṣhṭi:	the seeking for light, 5.63.5
gaviṣhṭiraḥ:	firm in the light, 5.1.12
gavyūti:	wide pasture of the Ray-cows, 5.66.3
gavyam ūrvam:	the vast light, 5.29.12
gātum:	path, 5.87.8; journey, 5.30.7
gāḥ:	the Herds (of Light), Ray-Cows, see 5.14.4, 5.29.3, 5.52.16
gādham:	supreme state, 5.47.7
gāsi:	song, 5.25.1
girayaḥ:	word, 5.12.1, 5.58.8
girikṣhita:	dweller on the mountain, Indra, 5.33.8
guha:	cave, secret being, 5.2.1, 5.15.5, 5.8.3, see 5.11.6
gṛṇīte:	to voice, 5.41.10
gṛṇastu:	word of expression, 5.86.6
gṛdhra:	eagle, devourer, 5.77.1
gobhiḥ:	Ray-Cows, see 5.1.3, 5.27.5, see *gāḥ,*
gomati:	herds of Ray-cows, 5.61.19
gonām:	illuminations, see 5.6.7; Ray-Cows, 5.3.3

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gaurivītiḥ:	manifester of light, see 5.29.11
gharma:	blaze, 5.19.4, 5.43.7; clarity, 5.76.1
ghṛta:	clarity, offering of light, see 5.5.1, 5.11.3, 5.62.4, 5.68.2
ghṛta pṛṣhṭam:	back of light, 5.4.3, 5.14.5
ghṛta shriyam:	beauty of your light, 5.8.3

ghṛtāchī :	luminous with clarity, 5.43.11
ghṛtasnu:	rains down clarities, 5.77.3
ghramsa:	luminous, 5.34.3, 5.44.7

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chakāna:	desiring, 5.3.10
chakamānaḥ:	one who desires, 5.36.1
chakram:	discus, 5.34.6
chamū:	(poured into) ladles, 5.51.4
chana:	rapture, 5.41.13
chandrāṇi:	the delightful treasures, 5.42.3
chanishṭham:	most delightful, 5.77.4
charṣhaṇi:	fields of our labour, 5.35.1
charṣhaṇi-sahaḥ:	who have power overseeing men, 5.35.1
chatuṣhpade:	literally four-footed, see 5.81.2
chatasra:	four, see 5.35.2
chāravaḥ:	beautiful, 5.59.3
chāru chitram:	the Supreme World of Light, see 5.3.3
chāru:	delightful, 5.33.5
chiketa:	awakes in knowledge, 5.33.1
chikitvan:	become aware, 5.2.5
chitayanta:	awaken us to knowledge, 5.59.2
chitta:	knowledge, 5.7.9
chetiṣhṭha:	supreme in vision, 5.27.1
chyavāna:	mover in things, name of a riṣhi, 5.74.5
chyavatāno:	mover of things, one eager to give, 5.33.9

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chhāya:	splendour, 5.44.6

ज

jahṛbhra:	lay hold on, 5.32.11
jana:	creature, 5.34.7
janivata:	mate, see 5.31.2
jantavaḥ:	all beings born, 5.7.2
jarase:	wear out, 5.15.4
jaritāram:	adorer, 5.42.14, 5.75.8
jānatā:	right understanding, 5.51.15
jāryam:	adorable, 5.64.2
jāspatyam:	lord and spouse, 5.28.3
jāte:	originating, 5.47.5
jihāte:	hasten forward, 5.32.9
jinvasi:	(you) take delight, 5.74.4
jīra:	swift, 5.31.12, 5.54.9
juhu:	tongue (of flame), 5.1.3
jujuṣhāṇa:	accepting, 5.43.5
jura:	lean, 5.43.15
jūjuvān:	galloping, 5.31.11
jūtiḥ:	swift urgings, 5.35.3
joṣham:	pleasure, 5.33.2
jrayāmsi:	wide-spaces, 5.8.7
jrayasaḥ:	rapidity, 5.32.9
jyāyāmsam:	superior, 5.44.8

त

tanūnam:	bodies, 5.4.9
tanyāya:	(begetting of) the Son, see 5.69.3
tane:	bodies, 5.41.9
tanyavaḥ:	thunderers, 5.63.2
tapanta:	to cook or to mature, 5.43.7
taptaḥ:	heated, 5.30.15
tarasā:	speed, 5.54.15
tasthau:	stands, 5.56.8
tat:	That, 5.73.8; the Supreme, 5.1.8
taviṣhya:	one who places his strength, 5.29.14
tā:	limits, 5.34.3
tātim:	to build, 5.7.6
tilvile:	the world of the Light, 5.62.7
tira:	hidden, 5.53.14
tiraḥ:	hidden far away, 5.75.7
tisraḥ:	three, see 5.35.2
tīvram:	poignant (clarity), 5.5.1
tuje:	begetting, 5.41.9
turāshāt:	to overcome, 5.40.4
turīyeṇa:	fourth, 5.40.6
turvaṇi:	break, 5.35.3
tuturyāt:	breaks through, 5.77.4
tuvi:	many, 5.8.3
tuvijāta:	many births, 5.2.11, 5.27.3
tuvimagha:	of many plenitudes, 5.57.8
tūrvata:	to hew or pierce, hasten, 5.65.4
tūyam:	swiftly, 5.29.7
tokāya:	(creation of) the son, 5.69.3

tṛshṇa:	thirsty, 5.36.1
tmanā:	of itself, 55.10.4, 5.15.4, 5.25.8; self-truth, 5.52.2; in thyself, 5.5.9
traiṣhṭubh:	triple rhythm, 5.29.6
traivṛshṇaḥ:	the Triple Bull, 5.27.1
trasadasyu:	disperser of destroyers, name of seer; see 5.27.3, 5.33.8
tri sarāmsi:	three lakes, 5.29.7
tridhātu:	triple law of working, 5.43.13
trisadhaste:	session of triple world, see 5.11.2
tri-varuthena:	triple armour of peace see 5.4.8
Trita:	Riṣhi of third plane, see 5.9.4, 5.9.5, 5.18.2, 5.86.1
tryaruṇa:	lord of triple dawn, 5.27.3
tye dasha:	these ten, 5.33.8
tvaṣhṭṛ:	maker of things, 5.31.4, 5.5.9
tvacham:	skin, see 5.33.7
tvadātam:	that which is to be given, 5.39.1
tveṣha:	impetuous, 5.87.5; splendour, 5.53.10
tveṣham-shava:	flashing strength, 5.87.6
tviṣhi:	fury of blaze, 5.8.5
tvishīmatīm:	full of light, 5.63.6
tvotā:	guarded by thee, 5.3.6

द

dadatā:	mutual give and take, 5.51.15
dadhṛk:	receives, 5.66.3
dadhi:	subtle intellect, 5.51.7; the curds, see 5.27.5;
dadhishe:	I hold, 5.45.11
dadhi āshiraḥ:	mixed with curds, see 5.51.7
dadhīmahi:	hold in thought, 5.35.8
dadhīta:	praised, 5.41.5
dakṣha:	discernment, 5.10.2, 5.18.2, 5.43.5
dakṣhiṇa:	the goddess of understanding, 5.1.3
damūna:	own home, see 5.1.8
damāno:	donor, 5.36.1
damita:	tamer of the opponent. 5.34.6
dampate:	master of house, 5.3.2, 5.22.4
damsa:	work, 5.73.2
damsana:	workings, 5.87.8
darvī ubhe:	two ladles, see 5.6.9
dashagvāsa:	ten seers of that name, 5.29.12
dasma:	achiever of works, 5.31.7, 5.34.1, powerful-in-action, 5.41.13
dasrau:	achievers of work, 5.75.9
dasyu:	Dividers, see 5.4.6, 5.7.10, 5.14.4, 5.64.7
dāna:	flashing or effective power, 5.87.2
dānam:	divider (*dasyu*), gift, see 5.29.4, 5.30.7, 5.31.6
dānavam:	a son of Dānu, 5.29.4
dānu:	the goddess of division, 5.29.4; gift, 5.31.6
dānuchitraḥ:	with a variety of powers of gift, 5.31.6
dānumatya:	fit for gifting, winners, 5.68.5
dāsa:	destroyer, 5.34.6, see 5.4.6, 5.7.10, 5.30.7, 5.30.8
dāsa-patnīḥ:	those who have the Divider (*dāsa*) for their lord, 5.30.5
dāshushe:	giver, 5.25.5
dāta:	to tear, 5.7.7
dāvane:	gift of delight, 5.39.2, 5.59.1
didhṛtam:	uphold, 5.86.6
ditsu:	lavishes, 5.39.3
divaḥ:	heaven, see 5.10.4
divo adrim:	hill of heaven, see 5.45.1
duṣhṭaram:	invulnerable, 5.35.7
dugdham:	milk, see 5.19.4, 5.85.4
dardhartavo syāt:	evade the grasp, 5.87.9
durga:	calamities 5.4.9, 5.34.7
duritam:	calamities, wrong going, suffering, 5.4.9, 5.82.5
duvasyata:	serve with your works, set to work, 5.28.6, 5.49.2
dṛlha:	firm-footed, 5.84.3
de:	worshipper, 5.41.1
devī:	goddesses, 5.32.9
devī-dvāraḥ:	Divine doors, 5.5.5
deva:	godhead, 5.3.10
devatāta:	formation of godheads, 5.29.1
devavītau:	the advent of gods, 5.42.10
devayatām:	seekers of God, 5.1.4

dohase:	milking, see 5.44.1
doṣham-uṣhāsam:	Night and Day, 5.5.6
dyumnam:	light, 5.7.9
draviṇa:	divine riches, 5.13.2
drugdha:	violated (by me), 5.40.7
druhaḥ:	harms, 5.74.4
druhvāna:	the harms of the Dasyus, 5.70.2
dvaya:	duality, see 5.3.7
dveṣha:	hostility, 5.20.2
dveshāmsi:	hostiles, 5.45.5
dviṣham:	the hostile powers, see 5.8.2
dvipade:	literally two-folded, see 5.81.2
dvita:	the god or Riṣhi of the second plane, see 5.18.2, 5.9.5
dhamati:	to blow, 5.9.5

ध

dhanva:	desert, see 5.7.7, 5.36.1
dhanvarṇasa:	rushing-floods, 5.45.2
dhanyā:	wealth bestower, 5.41.8
dharma:	law, 5.72.2
dhāsim:	foundation, food, 5.41.17
dhiyam:	the thoughts, see 5.45.11
dhīḥ:	hymn, thought, 5.41.5
dhīmahi:	hold by the thought, meditate, 5.82.1
dhīra:	(wise) thinker, 5.2.11, 5.29.1, 5.29.15
dhunayaḥ:	those who shake, 5.60.7
dhuni:	impetuous, 5.34.8
dhuninām:	rushing streams, 5.87.3
dhuri:	yoke, 5.56.6
dhūnatha:	to shake, 5.57.3
dhūtayaḥ:	pervading, shaking, 5.54.4
dhenavaḥ:	fostering cows, rays of light, 5.6.2, 5.43.1, 5.69.2,
dhene:	streams of being, 5.6.2, 5.30.9
dhmāta:	smelter, 5.9.5
dhṛṣhaja:	violent (to the foes), 5.19.5
dhruvāṇi:	firm, see 5.69.4
dhvanya:	King of Sound, name of a sage, 5.33.10

न

na + āpa:	cannot attain, 5.42.6
na adhṛṣhe:	cannot be violated, 5.87.2
na atividhe:	which cannot be pierced, 5.62.9
na ishate:	not afraid, 5.34.4
na pṛṇanti:	not fill, 5.85.6
nabhanūn:	clouds, 5.59.7
nahuṣha:	connected with man, 5.12.6, 5.73.3
namasa:	surrender, obeisance, 5.8.4
names of sages:	inner meaning, 5.44.10, 5.44.11 5.44.12
nanakṣhuḥ:	to reach, 5.15.2
naraḥ:	souls, gods, 5.59.2, 5.52.5
narashamsa:	spokesman of the gods, 5.5.2
narya:	powers of the godhead, 5.41.9
nas:	to move. 5.73.6
nasa:	nostril, 5.61.2
navā:	lead, 5.6.8
navagvāsa:	they of the nine rays, 5.29.12
navamam:	new-manifested, 5.27.3
naveda:	discoverer, 5.12.3
navyasīm:	freshly inspired, 5.42.13
nābhi:	navel centre, 5.43.8
nādha-mānāya:	begging for a favour, 5.78.6
nāsatya:	helpers in our pilgrimage, 5.75.7
ni avṛṇak:	cleft asunder, 5.32.8
ni gārīt:	not cast away, 5.40.7
ni jihate:	bow down, 5.60.2
ni sadatam:	sit, 5.72.1
niṣhadasthan:	seat of soul's session, 5.31.9
nishkṛtam:	rightly perfected, 5.67.1
niḥ chakrame:	rushed forward, 5.87.4
nidaḥ:	the powers which confine and limit us, 5.87.6
ni-dadhāta:	set within (you), 5.4.3, 5.26.7, 5.32.12
nidhātu:	the establisher of things, 5.30.2
nidhāyi:	founded within, 5.41.15
nidhamathaḥ:	dispel, 5.31.9
ninditāra:	confiners, 5.2.6
nihitam:	established inwardly, see 5.2.1
nimnam:	lower region, 5.51.7

nirṛti:	universal force of death and sin, 5.41.17
nirṇik:	form, 5.62.4
niriṇāti:	consumes, 5.41.10
nishkagrīva:	one whose neck wears the golden necklace, see 5.19.3
nivachanam:	secret, 5.47.5
niyuta:	teams of steeds, 5.52.11
nīḷam:	abode, 5.43.12
nīchīnabāram:	pours down, see 5.85.3
nṛn:	gods, souls, 5.41.8
nṛtamasya nṛṇām:	the strongest of the strong, 5.30.12

प

paṇi:	see 5.4.6, 5.14.4, 5.34.7
pañcha kṣhitīnām:	see 5.32.11, 5.35.2
pañchahota:	sacrificer on the five planes; see 5.42.1
padam:	plane, 5.15.5
panasyum:	labouring, 5.56.9
panīyasi:	most effective in labour, 5.6.4
panaya:	set to work, 5.20.1
panita:	one who is active, 5.41.9
panthāḥ:	rays, 5.47.2
papivāmsam:	drunk, 5.29.2
paptur:	move, 5.59.7
parā etana:	come over, 5.61.4
parāsuva:	dismiss, 5.82.4
parame vyoman:	the infinity of the superconscient being, 5.15.2, 5.63.1
pari charāṇi:	circle around, 5.29.13
pari dīyataḥ:	set shining or moving, 5.73.3
pariyātam:	pervade, 5.75.7
parjanya:	lord of storms, see 5.41.10
paromanīṣhaya:	beyond the thinking mind, 5.17.2
parvatāsa:	the beings on *parvata*, 5.46.6
parvatā:	the many-tiered physical nature, clouds, 5.41.9, 5.54.9, 5.55.7
pashu:	literally, passion-mind, the animal, see 5.7.10
pashva:	herds of vision, 5.31.1
patantī:	galloped, 5.29.5
patman:	travel, march, 5.41.3
patni:	protecting lustres, 5.44.5
paumsyam:	mighty, potent, 5.35.4
paurāya:	man born in multiplicity, 5.74.4
paura:	connected with many, a name of Ashvins, 5.74.4
pavi:	wheel, 5.62.2
pānchajanya:	five in the worlds of birth, see 5.32.11
pāra:	to other (shore), 5.31.8
pārthiva:	earth-space, 5.8.7
pinvanti:	nourish, fill, 5.54.8
pipeshe:	has taken form, 5.57.6
pipivāmsam:	swelling, 5.76.1
pipyushī:	satisfying, 5.73.8
pishangarate:	one of golden prosperity. 5.31.2
pitu:	soma, 5.7.6, 5.77.4
puraḥ:	in front, 5.2.1
puramdhi:	many-thoughted goddess, 5.35.8, 5.42.5
purandara:	destroyer of the cities, see 5.30.11
purā:	beginning, 5.53.1
purīshyam:	dwell in the waters, 5.45.6
purīṣhiṇi:	full of waters, 5.53.9
puru:	manifold, 5.1.6, many, multitude, 5.70.1, 5.74.4
puru ūruṇa:	the wideness of the infinite Truth-plane, 5.70.1
puruṇi-ṣhṭha:	manifold in fixed knowledge, 5.1.6
puruṣhṭuta:	lauded by many, 5.34.1
puruhūta:	one called by many, to whom raises the manifold call, 5.30.1, 5.36.2
purumīḷha:	one with much riches, the name of a king, 5.61.9
purū tira:	multitude, 5.74.8
purūtamam:	multitudinous, 5.56.5
purve:	ancient seers 5.3.8
putram:	the son of sacrifice, see 5.25.1, 5.25.5
pūrbhiḥ:	fillings, full floodings, 5.66.4
pūrṿībhiḥ:	many, 1.70.1, 5.39.4
pūrvaḥ:	supreme, 5.31.11

pūrvyam:	ancient, 5.35.6, 5.8.2
pūtadakṣha:	purified in their discernment, 5.29.1
pṛṣhṇi:	the dappled Cow, 5.52.16
pṛṣhṭha:	heights, 5.43.12
pṛṣhadyoniḥ:	Vāyu, see 5.42.1
pṛshati:	dappled deer, 5.60.2
pṛtana:	to overcome or to battle, 5.23.2
pṛthayanta:	spread, 5.43.7
pṛthu:	wide, 5.12.6
pṛthvī:	mother earth, see 5.42.6
peṣhī:	form, 5.2.2
perum:	thirsty, 5.84.2
poṣha:	fostering, 5.5.9
pra:	forward, 5.1.9, 5.31.7, 5.52.1
pra achauchyavuḥ:	move away, to release, 5.59.7
pra anajā:	offer (the chant), 5.54.1
pra avṛhaḥ:	smitten away, 5.29.10
pra bhare:	offer, 5.42.13
pra iyarti:	proceeds, 5.42.14
pra sakṣhāt:	overcome by force, 5.30.6
prabhṛta:	in the bringing forward, 5.32.5
prabhṛthe:	yajña, sacrifice, 5.41.4
prabhṛtha:	radiance, 5.41.19
prabharadvam:	offer. 5.41.3,
prabharata:	offer, 5.43.3
prabhare:	bring, 5.59.1
prachetase:	wise thinkers, 5.71.2
pradiva:	forward through heaven, 5.8.7, 5.52.5
praduḥ:	to offer, 5.49.5
prajāvat:	fruitful, 5.82.4
prajinoṣhi:	rejoice, 5.84.1
prakṣha:	satisfaction, 5.75.4
praminanti:	limit and measure out, 5.59.5
prapā:	fountain, 5.31.7
prapiyan:	forward movement, 5.31.7
prasarsrāṇa:	advancing in the journey, 5.12.6, 5.44.3
prashasti:	self-expression, 5.57.7
prashat-ashvaḥ:	spotted steeds, 5.42.15
prasitau:	forward march, 5.87.6
pratūrvataḥ:	hastens to the goal, 5.65.4
prathiṣhṭa:	more wide, 5.58.7
prati agrabhīshma:	accepted, 5.30.12
prati avartim:	rest from journey, 5.76.2
prati gamya:	come here, 5.41.18
prati jarante:	adore, 5.80.1
prati parasho:	like a deputy of the axe, 5.48.4
pratirate:	understanding, 5.48.2
pratiṣhṭha:	stability, 5.47.7
pratnāsa:	ancient, 5.8.1
pravaṇe:	depths, 5.44.4
pravatam:	steep descent, 5.31.1
pravayām:	branching, 5.1.1
pravepani:	helper, 5.34.8
prayāta:	extended or offered to us, 5.30.12, 5.32.2
prayaḥ:	delight, 5.51.5
prayadbhyaḥ:	those who have advancing movement, 5.54.9
prayanta:	stretch, 5.64.2
prayasa:	satisfaction, see 5.66.1
prayasvanta:	pleasant offering, 5.20.3
prayutam:	coiled, 5.32.2
prāsi:	in front, 5.1.8
prātaḥ:	the dawning, see 5.18.1
preshṭha:	dear (son), 5.43.7
priya:	splendour, 5.48.1
priyam:	beloved, 5.64.3

ब

babhru:	tawny ones, the Ray-Cows, 5.30.11
bahupāyye:	governing the multitudes, 5.66.6
balim:	offering, 5.1.10
bandhiṣhṭha:	most happy, 5.1.10
barhaṇa:	greatenings, 5.71.1
barhi:	seat of sacrifice, sacred seat, 5.62.5
barhiṣhaḥ:	seat of grass, see 5.23.3, 5.26.5, seat of the largeness (*bṛhat*), 5.72.1
bāhavaḥ:	arms, 5.64.2
bibharti:	bears, 5.2.1
bṛhaspati:	Lord of the Vast (*bṛhat*), 5.42.7
bodhati:	awakes, 5.10.4
brahma:	inspired word, 5.2.6, 5.29.15, 5.42.2, 5.85.1

brahmāṇaḥ:	wisdom-words, 5.2.6, 5.29.3, soul-thoughts, 5.31.10
brahma priyam:	the mantra of love, 5.42.2
brāhmaṇa:	chanters of the potent word. 5.31.4

भ

bhadra:	happy-good, 5.49.3, 5.82.5
bhadra-kṣhetre:	the Bliss-World, 5.62.7
bhaga:	Enjoyer, 5.41.11, 5.42.1, see 5.7.8
Bhaga-Savitri:	God, 5.82.3
bhakṣhīya:	enjoyment, 5.57.7
bhandat-iṣhṭaye:	blissful impulse, 5.87.1
bhara-hūtaye:	one who prays in the place of yajña, 5.48.4
bharam:	bringer (of the treasure), 5.29.8
bhare:	yajña or journey, 5.43.2
bhasma:	shining, 5.19.5
bhūma:	largeness or vast, see 5.7.5, 5.45.3
bhāgam:	enjoyment or portion of Bhaga Savitri, 5.82.3
bhāma:	anger, 5.2.10
bhiya:	fear, 5.40.7
bhuje:	enjoying, 5.73.2
bhejire:	enjoy, 5.57.5
bhogān:	coils, 5.29.6
bhojān:	Enjoyer, the deity Bhaga Savitri, 5.53.16
bhojanāni:	enjoyments, 5.4.5
bhojanam:	enjoying, 5.82.1

म

madhu:	the Soma, 5.62.7
madhumat:	The honeyed Soma, 5.11.5
madhye:	the word in between, vital and emotional being, 5.1.6
maghavan:	lord of the plenitude. 5.29.5
maghāni:	the fullnesses, 5.30.12
maghona:	the master of plenty, 5.16.3, 5.64.5
mahe:	vastly, 5.33.1
mahi:	the vast, 5.6.7, 5.33.1
mahī:	goddess of the vast Truth, 5.5.8
mahiṣha:	mighty one, see 5.29.7
mahimānam:	the Great Ones, the rivers, 5.45.3
mahishī:	the vast Mother, Aditi, 5.25.7
mame:	to measure, 5.85.5
mamhaya:	perfect, 5.38.1
manāmahe:	meditate, 5.13.2
manīṣhā:	thinking mind, 5.47.1, 5.83.10
manave gātum:	man's journey, 5.30.7
mandasānam:	pursued the movement of his ecstasies, 5.29.2
mandram:	rapturous, see 5.17.2
manma:	praise, 5.41.3, thought, 5.12.1
mana:	mentality, 5.39.3
manu:	mental being, 5.45.6
manushvat:	same as the human, see 5.21.1
manyu:	force of mind, 5.7.10
marutāshva:	name of seer, 5.33.9
Maruts:	Thought-powers, 5.29.6, see 5.5.11
marutvata:	Indra, 5.42.6
marya:	strong man, 5.59.5
matsa:	rapturous, 5.40.4
māḥ:	strengths, see 5.29.8
māmahe (mamahe):	given to me, 5.27.1
māna:	measuring rod, 5.85.5
mārjālya:	purifier, 5.1.8
mārjayanta:	render bright, purify, 5.3.3
māta:	mother, Earth, our physical being, 5.1.6
māta-pitre:	the mother and father, see 5.2.1
mātu:	Aditi, 5.19.1, midworld, 5.47.5
māya:	knowledge, two kinds, see 5.2.9, 5.63.3, 5.85.5; illusion, 5.40.6, 5.40.8,
māyābhir:	knowledge, possibly occult, but beneficial, 5.78.6
māyin:	one who has the knowledge of all forms, 5.44.11
māyinam:	possessors of creative knowledge, 5.58.2; weaver of illusions, 5.30.6
māyini:	beguiler, 5.48.3, 5.48.1
mimita:	to build, 5.51.11
mithunāsa:	couple, 5.43.15
mitra:	friend, Lord of love, see 5.3.1, 5.10.2, 5.42.1, 5.64.3

mīḷhuṣhmatī:	bounteous, 5.56.3, see 5.56.4, 5.56.9
mugdho:	one bewildered, 5.40.5
mumugdhi:	release us, 5.2.7
muṣhāyati:	(Sun) sucks up, 5.44.4
mṛdhravācha:	speech that destroys, 5.29.10
mṛga:	beast, 5.34.2
mṛje (ni):	purify within, 5.52.17
mṛje (ut):	cleanse, 5.52.17
medha:	purity, sacrifice, intelligence, see 5.42.13
mehanā:	bounteous, 5.38.3

य

yahvā:	mighty waters or energies, 5.1.1
yahvī:	mighty, 5.1.1, 5.41.7
yajñiyāḥ:	gods of sacrifice, 5.52.1
yajamāna:	Master of the sacrifice, 5.45.5
yajatā:	sacred, 5.43.11
yajus:	the word which guides the sacrificial action, 5.62.5
yajīyān:	mighty for sacrifice, 5.1.6
yakṣham:	occult power, 5.70.4
yama:	reins to control (the horse), 5.61.2
yamat:	wields, (the weapon), 5.34.2
yamya:	related to Yama, the Sun, 5.44.4
yan:	movement, 5.31.7
yanti (abhi):	come down speedily, 5.51.7
yashas:	glory; 5.4.10; attainment, the splendour, glory, 5.8.4
yatānaḥ:	straining, 5.33.10
yati:	Sun, 5.47.5
yava:	the grain, 5.27.5
yayi:	bird, 5.73.7
yā eva evaiḥ:	abundance of life-energies, 5.41.5
yāmāsaḥ:	journeys, 5.3.12
yāma:	march, 5.52.2, 5.44.4
yāmabhiḥ:	journeyings, 5.56.4
yāmi:	approach, 5.73.2
yujata tmanā:	self-yoked, 5.52.8
yuyotu āre:	drive far away, 5.50.3
yuyuḥ:	to go, 5.53.2
yuyutsantam:	warrior ready to fight, 5.32.5
yūne:	youth, 5.36.6
yūtham sumat:	happy herd, 5.2.4
yūyuvi:	the discriminator between truth and falsehood, 5.50.3
yeme:	(she) obeys him, 5.32.10
yoṣhaṇa:	goddess, bride, 5.52.14
yoḥ:	peace-in-movement, 5.53.14
yoga:	getting what you do not have, 5.37.5
yoge:	yoking, 5.43.5
yonim:	native home, 5.21.4

र

raṇvabhiḥ:	pleasant, 5.44.10
raṇyati:	takes joy, 5.18.1
rajāmsi:	midworlds, 5.69.1
ramha:	swiftness, rush, 5.77.3
rarāṇāḥ:	gifts, 5.33.8
rarāṇaḥ:	gift, delight, 5.41.8
rathebhiḥ:	chariots, see 5.5.3
rathya:	see 5.75.5, 5.76.1; charioteer, 5.54.13
ratna:	(seven) ecstasies, 5.1.5; delight, 5.8.3, 5.82.3
ratsi:	cut out, 5.10.1
rayim:	felicities, see 5.10.7, 5.33.6
rādhā:	achievement, 5.43.9, 5.53.13
rāsat:	lavishes, 5.25.1
rāspirāsaḥ:	offerings, 5.43.14
rātahavya:	one who gives bounteous offerings, 5.66.3
rātau:	giver, one who lavishes, 5.33.9
rāyaḥ:	the felicity or happy wealth, see 5.68.3
riṣhādasā:	destroying the enemy, 5.71.1
ripu:	foe, 5.3.11
rīṣhate:	hurter, 5.3.12
rīti:	flowing, streaming, 5.68.5
rudrās:	see 5.70.3
ruj:	to break, 5.40.4
rusham:	ruddy powers, 5.30.12
rushat:	shining, 5.54.12, 5.75.9
rūpa mināna:	varied dimensions and forms, 5.42.13

rūruhuḥ (abhi):	ascend, 5.7.5
revati:	riches, 5.51.14
rodasi:	heaven of mind and earth of body, 5.29.4

व

vaṣhṭi:	(he) desires, 5.34.5
vachasyubhiḥ:	those that seek word, 5.14.6
vadhri:	seven pains, 5.78.5
vadhvo:	consorts, rays of Sun, 5.47.6
vahāte:	weds (her), 5.37.3
vahnayaḥ:	but divine powers, 5.79.4
vajra:	a weapon of Indra, lightning-thunder, thunderbolt, 5.29.6
vajrin:	one with the vajra-weapon, hurler of the thunder-flash. 5.29.14
vakṣhaṇa:	energies, 5.42.13
vana:	delight, wood, 5.41.10, 5.85.2
vanaspatīn:	lord of trees, delight, see 5.5.10, 5.7.4
vanate:	conquers, 5.65.4
vanavat:	grant, 5.44.7; to conquer, 5.37.2
vanuyāma:	win (riches), 5.3.6
vanvāna:	to conquer, 5.3.5, 5.29.9
vapāvantam:	embodied, 5.43.7
varūtham:	armour, 5.49.4
varūthyam:	armour, 5.46.5
varasya:	(children) of the highest, 5.73.2
varatha:	remove, 5.31.9
variṣhṭam:	sharpens, 5.48.3
varpase:	form, 5.48.4
vartamānām:	set in action, 5.30.8
Varuṇa:	God of Wideness, 5.42.1, 5.5.11, see 5.3.1
vasām janānām:	those who dwell in creatures. 5.2.6
vasta:	robe, dwelling, 5.49.3
vastra:	that which protects the riches, see 5.42.8
vasu:	shining one, 5.3.10
vasūyū:	desiring substance, 5.29.15
vasvīḥ:	one to be adored, 5.41.6
vavandima:	(we) adore, 5.25.9
vavre:	hiding cave, covering, 5.31.3
vavram:	covering, 5.19.1, 5.32.8
vayākinam:	that which causes wideness, 5.44.5
vaya:	birds, winged powers. 5.73.5; manifestation, 5.15.4
vayasvataḥ:	wide in the beings, 5.41.13
vayaḥ:	expansion, 5.4.6, 5.15.3
vayovṛdha:	increase our growth, 5.5.6, 5.54.2
vayunā:	phenomena, manifestation of knowledge, 5.81.1
vājīnīvān:	he of the plenitude. 5.36.6
vājinam:	horse of power, 5.1.7
vāja:	plenitude, plenty of everything, 5.4.1, 5.13.5, 5.23.2, 5.43.2
vājasātaye:	winning of the plenitude, 5.35.6
vājayantam:	they who seek the plenitude, 5.35.7
vājī:	steed, life-energy, 5.1.4, 5.30.14, 5.56.7
vāmena kṛtam:	done well, done with beauty, 5.73.4
vāryam:	supreme good, see 5.17.4
vāse:	for his growth, 5.43.14
vāshā:	cry, 5.57.2
vāshīṣhu:	weapons, 5.53.4
vāshīmanta:	weapon of sound, 5.57.2
vāshati:	cry aloud. 5.54.2
vāta:	the deity Vāyu, 5.57.4; the Breath of Life, 5.31.10
vi:	opened, 5.32.1
vi ajatha:	drive (a ship), 5.54.4
vi āvaḥ:	opened, 5.31.3, 5.45.1
vipra:	seers, 10.137
vi sāt:	spread widely, 5.45.2
vi yamuḥ:	to labour, to spread (the thighs), 5.61.3
vishi:	in man, house, 5.22.1
viṣhṇave:	all-pervading, 5.87.1
viṣhṭāra:	extended, 5.52.10
viṣhuṇa:	indifferent, 5.34.6
vibhara:	you are bearing (the waters), 5.31.6
vibhāvari:	full wideness of thy glories, 5.79.10
vibhiḥ:	winged powers, 5.74.9

vibhīṣhaṇa:	terrible, 5.34.6
vibhu:	all pervading, 5.5.9 , 5.58.4
vibhvā-saham:	far-reaching force, 5.10.7
vibhvī:	wide-diffused, 5.38.1
vichāra:	range wide, 5.84.2
vichaṣhṭe:	to see with the all-embracing vision, 5.19.1
vicharṣhaṇi:	all-seeing, 5.63.3
vidatha:	discoveries of knowledge, 5.29.13, 5.59.2
vididyutaḥ:	opened to light, 5.30.4
vidhata:	harmony, 5.65.4
vidhūnatha:	rush over, 5.54.12
vidharman:	the larger working of consciousness and power in the being, 5.17.2
vimshati:	one hundred and twenty, 5.27.2
vipam:	illumination, 5.68.1
vipanyava:	they who have the light, 5.61.15
vipra:	illumined thinker, 5.13.5, 5.31.7
virūpe:	of opposite forms, 5.1.4
visṛjaḥ:	loosed wide, 5.32.1
Vishṇu:	all-pervading, see 5.3.3
visha:	nation, 5.56.1
vishvam vṛtaya:	all-pervading radiance, 5.48.2
vishva sāman:	universal peace 5.22.1
vishvavāram:	all desirable things. 5.4.7
vishya:	push away from us, 5.85.8
vishyann:	severed, 5.45.1
visruha:	the far-flowing (rivers), 5.44.3
vitanvate:	extend wide, see 5.13.4
vitiṣhṭhase:	spread wide, 5.8.7
vitvakṣhaṇaḥ:	one who thins the foes, 5.34.6
vivartanta:	rush variously, 5.53.7
viyuta āsan:	separated, 5.30.10
vīrya:	mights, 5.29.14
vītaye:	enjoyment, 5.51.5
vṛṇīmahe:	embrace, 5.82.1
vṛṣhā:	rain of heaven, diffuser, lord of abundance, 5.33.4, 5.35.4, 5.40.2, 5.40.3, 5.44.3, 5.87.5, 5.36.5 (4 times)

vṛṣhaṇa:	lord of abundance, 5.36.5; strong ones, 5.31.5, 5.36.5, 5.40.3, 5.47.6, 5.75.1
vṛṣhabha:	Bull, the mighty lord, Indra, see 5.1.8, 5.1.12, 5.30.11, 5.69.2
vṛṣhan:	abundance, 5.33.2, 5.40.1-3
vṛṣhabhāya vṛṣhne:	Agni, 5.1.12
vṛṣhaṇvasu:	abundant rainers of substance, 5.75.4
vṛṣha-prabharma:	the bringer of abundance, 5.32.4
vṛṣhṭi:	rain, diffusion, 5.59.5
vṛkta:	clear away (the evil), 5.25.3
vṛktabarhiṣha:	make clear the seat of sacrifice, 5.35.6
vṛṣhabhiḥ:	Maruts, 5.40.1-3
vṛṣha-kratu:	lord of the rains, 5.36.5
vṛṣhṇa:	Lord, 5.1.12, 5.12.2, 5.34.5, 5.41.10, 5.42.13, 5.83.6
vṛṣhṇi:	abundance, 5.35.4
vṛṣhṇaḥ:	the shining Bull or Male, see 5.12.6
vṛṣhṇe:	the mighty one, 5.1.12
vṛjana:	strength, struggle, 5.54.12
vṛjane:	energies, 5.52.7
vṛjina:	crookedness, 5.3.11
vṛtau:	two paths, 5.37.5
vṛtra:	see 5.4.6, 5.14.4
vṛtra-hantama:	most killer of Vṛtra, 5.35.6
vesham nityam:	constant neighbour, eternal indweller, 5.85.7
veṣhi:	go forth, 5.30.4
veda:	riches of knowledge, 5.2.12
vedhasa:	ordainers of things, 5.54.6
venaḥ:	come, 5.36.4
vaidathin:	son of knowledge, son of Vidathi (Ṛjrāshva), 5.29.11
Vaishvānara:	Universal Power, Universal Godhead, 5.27.1
vratāni:	divine workings, see 5.63.7, 5.66.2
vyacha:	birth, 5.26.8, 5.22.2
vyachiṣhṭhe:	widely open, 5.66.6
vyathu:	agony, 5.59.2

vyeni: whiteness, 5.80.4
vyunoti: extends wide, 5.31.1
vyūshi: dawnings, see 5.45.8
vyomani: see 5.63.1 and 5.87.9

श

shagmām: power, 5.43.11
sham: peace and joy, see 5.7.9, 5.11.5
sham-yoḥ: peace and the movement, 5.47.7, 5.69.3
shamī: work, 5.43.4
shamitā: accomplisher of work, 5.43.4
shamsam: adorable, 5.46.3; self-expression, 5.3.4
shamsate: praised by *shastra* recitation, 5.42.7
sharada: seasons, 5.2.2
shardham: strength, host, 5.53.10, 5.42.15
sharma: bliss, 5.62.9
shṛṇavat: hears in his soul, revealed to his soul or heart, 5.30.3
shashamānāḥ: those who worship, 5.29.12
shatri: name of sage, slayer of foe, 5.34.9
shatruyātam: hostile energies, see 5.4.5
shavasa: force, 5.11.5
shaviṣhṭha: most strong, 5.29.13; Lord of luminous strength, 5.35.8; shining strength, 5.38.2
shaviṣhṭham vājam: the mighty plenitude, 5.44.10
shayānam: lay sleeping, 5.32.2
shākaiḥ: in his might, 5.30.10
shimīvān: active, worker, 5.56.3
shiprāḥ: one with light, see 5.54.11
shiva: benignant, gracious, 5.5.9
shuṣhṇa: the titan who dries up the essences, 5.29.9
shubhra: luminous, 5.42.12
shubhriṣhu: creating light or purity, 5.34.8
shuchiḥ: purity, 5.1.3, 5.11.3
shuchidat: bright purity, 5.7.7
shukra: purity, 5.79.8
shunaḥ-shepam: head of delight, name of a seer, 5.2.7
shushmāsaḥ: Maruts, aggressive strengths, 5.38.3
shvadha (svadha): (Nature's) self-force, 5.52.1
shūṣhaiḥ: with bliss, 5.41.10
shesha: last state, see 5.12.6
shnubhiḥ: peaks, 5.60.7; (lower) plateaus, 5.87.4
shravāmsi: inspirations, see 5.16.4, 5.4.2
shrava: inspiration, see 5.16.4; inspired knowledge, 5.35.8
shravasyavaḥ: inspired knowledge, 5.9.2
shreniḥ: series, sequence of events, 5.59.7
shrutāsu: hearing of footsteps, 5.60.2
shrutāya: all-knowledge, see 5.85.1
shrutyam: inspiration, 5.30.5
shveta: Aditi, see 5.19.3
shyāvāshva: name of a riṣhi, see 5.61.5
shyena: bird, 5.45.9; eagles, 5.74.9
shyetāsaḥ: white, 5.33.8
shṛṇomi: (I have) the inspired hearing, 5.32.11

स

sa-bharasaḥ: rich bringings, 5.54.10
sadāvṛdha: you who ever increases. 5.36.3
sadam: ever, 5.77.4
sadatha (ā): enter, 5.67.2
sadhaste: in the seat of their session, 5.29.6
saham: strength or armies, 5.23.2
sahasā: force, 5.3.10
sahasāvan: forceful one, 5.20.4
sahaskṛta: created by our force. 5.8.1
sahasya: forceful, 5.29.9
sajoṣhā: accompanied, 5.41.2
sakṣhaṇa: acceptor of yajña, see 5.41.4
sakṣhi: faithfully, 5.33.2
sapratha: perfect breadth, 5.65.5
samṛtau: battle, 5.34.6; to come in contact, 5.7.2
samānasmat sadas: equal seat. 5.87.4
samaha: worshipful, 5.53.15
samajāti: drive away, 5.2.12, 5.34.7
samantam: wholeness, 5.1.11
samanvanta: wandered, 5.30.10
sam-asṛjat: united, cohere, 5.30.10

samchakāna:	in your high desire, 5.30.7
samdṛshaḥ:	seeings, 5.56.2
samgamema:	attain, 5.76.5; obtain, 5.42.8
sam-gamemahi:	move with others, 5.51.15
samidhānāḥ:	kindled, 5.8.4
samidhare:	blazing, 5.8.1
samit:	fuel, aspiration, 5.6.4
samneṣhi:	lead, 5.42.4
samrāje:	all-power, 5.85.1; *samrāja,* all-ruler, 5.68.2, see 5.85.1, 5.63.2
samsthe:	the supreme world, 5.3.8
samvaraṇa:	name of seer, all-embracing, 5.33.10
samvavṛtvat:	enveloping, 5.31.3
samyat:	driving against (the foe), 5.31.8
santani:	continuous movement, 5.73.7
santya:	benignant, 5.51.3
sanūta:	divide, 5.87.8
sapema:	serve, 5.43.12
sapta:	seven, see 5.43.1
sapratha:	perfect breadth, 5.65.5
Sarama:	goddess of intuition, 5.45.7
Sarasvati:	goddess of inspiration, 5.5.8
sarpishaḥ:	streaming clarity, butter, 5.6.9, 5.7.9
sarvatāti:	extension, 5.69.3
sasasya:	peace, 5.21.4
sashche:	abide, 5.33.8
sasnim:	conquers, 5.35.1
sasvaḥ:	solar light, 5.30.2
satī:	being, soul, 5.29.5
satpatī:	masters of being, 5.65.2
satrāham:	strikes out, 5.35.4
satvā:	warrior, 5.33.5
satvabhiḥ:	aryan fighters, see 5.34.8
satya-dharma:	the law of the Truth, 5.63.1
saubhaga:	enjoyment, 5.28.3, 5.82.4
savita:	the creative Godhead, 5.42.3
Savitri (Bhaga):	5.82.1,2,4,5
sayāvānām:	he who goes at our side, 5.35.7
sādaneshu:	dwelling place, 5.30.11
sādhata:	perfected, 5.45.3
sādhiṣhṭha:	most effective in works, 5.35.1
sādhu:	one who achieves perfection, 5.80.4; perfect, 5.12.6; perfection, 5.1.7
sākam:	together, 5.29.6
sātamam:	strong conqueror, 5.13.5
sātaye:	conquest, 5.5.4; for our winning, for our gaining, 5.39.3
sindhavaḥ:	rivers, 5.69.2
sindhu:	ocean (of consciousness), 5.37.2; sea, 5.11.5
sishakti:	clings to you, 5.73.8
sishvidānāḥ:	those who pour their sweat, i.e., who toil, 5.42.10
sisrata:	swift, 5.54.10
sīm:	night, see 5.31.9
suṣhuta:	perfect outpourings, 5.30.10
subhagā:	blissful one, 5.56.9; full of felicity, 5.37.4; happy one, 5.8.3
subhva:	gracious, 5.41.13; come beautifully into being, 5.87.3
sudānū:	bounteous, very powerful, 5.41.16; great givers, 5.62.9, (*sudānu,* 5.41.18)
sudānava:	forceful, 5.52.5, 5.53.6
suditi:	perfect givings, 5.64.5
sudīti:	perfect outshinings, 5.25.2, 5.8.4
su-gārhapati:	Agni, 5.4.2
suga:	see 5.4.9
suhava:	swift to our call, 5.46.7
sukīrti:	glory, 5.10.4
sukṣhiti:	happy worlds, see 5.6.8
sukhādaye:	with graceful gauntlets, ornament, graceful armour; 5.87.1
sumati:	perfect mind, 5.1.10, 5.65.4, 5.70.1
sunītha:	perfect leading, 5.79.2
supeshasam:	with perfect form, 5.30.13
supraṇīti:	perfect guidance, 5.42.18, 5.76.5
sumakha:	perfect in work, 5.87.7
suraṇāni:	delightful things, 5.56.8
surabha:	rapturous, 5.1.6
surucho:	shining, 5.33.10

sushastayaḥ:	perfect words (S), 5.46.6
susheva:	full of bliss, 5.30.6
sushipra:	strong-jawed (drinker), 5.36.5
sutasya:	the offering of the pressed Soma, 5.29.2
suvṛkti:	complete purification, 5.41.2
suvāti:	sends forth, see 5.82.3
suvīryam:	The hero-power of the battling soul, 5.6.10
suvitam:	happy going, felicity, ānanda, 5.82.5
suyantubhiḥ:	those which spread easily, 5.44.4
sūkta:	perfect speech, 5.45.4
sūrya:	Sun, 5.1.4, 5.85.1
sūryā:	daughter of Sun of Truth, 5.73.5
seduṣhaḥ:	seated, 5.15.2
smat-rathyo:	happy in your charioted movements, 5.87.8
spaṭ:	invoking priest, 5.59.1
spandra:	forward march, 5.52.8
spṛṇavāma:	win, 5.44.10
spṛdha:	combat, 5.44.7
spūrdhase:	manifesting, 5.64.4
srucha:	ladle, see 5.14.3
stātāro hi sthana:	you stand firmly, 5.87.6
stūṇa:	pillar, 5.62.7
stena:	thief, 5.3.11
stoṣhan:	affirm, with stoma hymns, 5.36.3
stoma:	hymn of affirmation, 5.1.12, 5.52.4
stuvate:	praised by stoma chants, 5.42.7
stha-rashmano:	fixed in radiance, 5.87.5
svadhā:	Self-ordering power of nature, see 5.3.5, 5.34.1
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svajenyam:	self-joyous, self-victorious, 5.7.5
svakṣhatram:	self-might, 5.35.4
svakṣhetre:	'own house' of the gods, 5.64.5
svapā:	perfect in works, 5.2.11, 5.29.15
svar:	Sun-world, 5.2.11
svar-darshatam:	Visible heaven of light, 5.66.2
svarṇara:	souls of the world of light (*svar*), 5.54.10, see 5.18.4
svarbhānu:	one who has the light of the luminous heaven, 5.40.5
svarvatī:	worlds of light, 5.34.1
svaryam:	the Sun-world, 5.30.8
svasara:	the blissful one, 5.62.2
svashvāsaḥ:	perfect steeds, 5.65.3
svasti:	bliss, well-being, 5.42.4, 5.51.11
svar:	the world of divine solar light, see 5.14.4
svarājya:	self-empire, see 5.63.2
svādanam:	sweet taste, 5.7.6
svā-dhībhiḥ:	(the lauds) which place the thoughts rightly (*svā*), 5.14.6
svāyai tanve:	your own body, 5.4.6
svāhā:	(I) offer duly and wholeheartedly, 5.5.11
svid:	sweat, 5.42.10
svedam:	sweat, 5.7.5, 5.58.7

ह

harivaḥ:	master of thy shining steeds, 5.31.2
harī:	two horses; truth-discernment and intuition, 5.27.2, 5.42.4
harīṇām:	steeds, brilliant swiftnesses, 5.33.2
haryāḥ:	answering delight, 5.2.11
havi:	offering, 5.6.5
hinvan:	gallop, 5.36.2
hita:	established, 5.1.5
hitva:	dispel, 5.53.14
heṣhantam:	neighing, galloping. 5.84.2
hūyate:	to cast (the offering), to call, 5.6.5
hotravidam:	who knows the process of the offering, 5.8.3
hṛdā:	heart, 5.4.10, 5.31.9
hvāryāṇām:	of the crooked ones, see 5.9.4

4. Index for Sections I - VII

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ISBN 81-7994-028-4

Rs. 275/-
US $ 30